MONASTERIES AND RELIGIOUS HOUSES OF GREAT BRITAIN & IRELAND

F. M. STEELE

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MONASTERIES AND RELIGIOUS HOUSES OF GREAT BRITAIN AND IRELAND

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THOMAS AMBROSIUS SMITH, O.P.,

Censor Deputatus.

Imprimatur.

HERBERTUS CARDINALIS VAUGHAN,

Archiepiscopus Westmonasteriensis.

THE COMMUNITY OF ST. GREGORY'S ABBEY, DOWNSIDE (MONKS OF THE ENGLISH CONGREGATION OF THE ORDER OF ST. BENEDICT).

From a photograph by Dom Philip Whiteside. [Frontispiece

MONASTERIES AND RELIGIOUS HOUSES OF GREAT BRITAIN AND IRELAND

With an Appendix on the Religious Houses in America

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BY

FRANCESCA M. STEELE

PREFACE

BY

THE BISHOP OF CLIFTON

R. & T. WASHBOURNE
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PREFACE

When Henry VIII. had turned adrift the last of the "Abbey-lubbers" and Friars, Black and White, Crutched and Grey, had vanished from the streets of our English towns, the preachers of "pure Gospel" thought that the country had seen the last of them. Henceforward such of the dispossessed heirs of England's chief civilizers as had remained, or who came back home to keep the ancient faith alive, carried on their ministry in disguise, and men knew them mainly from the gross caricatures they saw of them on the stage, where monk and friar were from time to time trotted out to feed a huge lie and inflame popular passion against Rome and the foreigner. The Society of Jesus, which had joined with the older Orders, and led the way in the attempt to save English Catholicism from utter extinction, fell in for the largest share of calumny and hate. Of the spirit of self-sacrifice required of such as profess the religious life, of the essential obligations that bind them, of the services they had rendered to society, men seemed to know next to nothing.

And when, in time, persecution had wearied itself out, and growing indifference had prepared the way for tolerance, and minor measures of relief had been crowned at last by the hard-won Act of Emancipation, there were those, even, perhaps, amongst Catholics, who might have made with truth the same admission as that made by the great Montalembert when he deplored the shortcomings of his early education.

"Some years ago," he wrote, "who understood what a monk really was? . . . I believed that I had a fair knowledge of what a saint was, or of what the Church was; but I had not the least notion of what a monk was, or a monastic Order. I was like my time. In all the course of my education, domestic or public, no one, even of those specially charged to teach me religion and history, thought it necessary to give me any knowledge of the Religious Orders. Thirty years had scarcely passed since their ruin, and already they were treated as a lost species, whose fossil bones reappeared from time to time, exciting curiosity or repugnance, but which had no longer a living place in history. I imagine that most men of my age regarded them thus. Did not all of us leave college knowing by heart the list of Jupiter's mistresses, but ignorant of even the names of the founders of those Religious Orders which had civilized Europe and so often saved the Church?"[1]

Despite the iniquitous doings of the Tudor

[1] "Monks of the West," vol. i., Introd., chap. ii.

days, when monks and friars were despoiled and banished or hanged, monks and friars are back again in England; and as long as England is the home of freedom, and guarantees a quiet life unto law-abiding, unoffending men, who pay their rates and taxes, so long will they stay. Unprejudiced minds, engaged in unfolding the ever increasing records of our country's past, now recognise the deep debt of obligation that England still owes to the Religious Orders, and how unmerited was the cloud of obloquy and contempt which hung over them for well nigh three hundred years. Their presence no longer excites any remark; they are now free to go their way, to plant and to build, to study and preach and toil; their numerous good works are everywhere appreciated and loved. Surely the hand of God alone, working slowly but surely, could have accomplished a change so mighty, and for long so wholly unexpected. The martyrs who mounted the hangman's cart at Tyburn, or that languished in the dungeons of Wisbeach Castle, met their death with hearts full of joy; but how overflowing would have been their consolation had it been given them, in the bitterness of their last struggle, to foresee the day when their exiled descendants would be allowed to return again, bringing with them a host of younger workmen, all banded together to labour in the same holy cause! But in those dreary days of trial "darkness covered the land and a mist the peoples"; the eyes of those heroic sufferers were

withheld, and to them, in all likelihood, it seemed that their hope was lost, and they themselves were cut off. "And He said to me, Son of man, thinkest thou these bones shall live? And I answered, O Lord God, Thou knowest!"[1]

In this book will be found a brief account of the Religious Orders and Congregations that are at present settled in Great Britain and Ireland. Their origin, the particular works they undertake, the spirit of their rule, and the foundations they have hitherto made up and down the land, are all set forth with great accuracy, and the Authoress has been at no small pains to obtain her information from the best and most trustworthy sources. The reader of these pages cannot but be impressed by the marvellous vitality of the Catholic Church, displaying itself in the abundant variety of fruitful works, carried on by the most devoted of her children; while the contemplation of this same variety, gathered up into unity in the profession of the three Evangelical Counsels, under a rule approved by the Church, will more luminously reveal to him the beauty of the same Church, the "King's daughter," all whose glory was to be within, but who was to be "clothed round about with varieties."[2]

The Religious Orders have ever been the Church's firmest bulwark. It is they who have given to orthodoxy its stoutest champions and cleverest expounders, to the Holy See its bravest

[1] Ezek. xxxvii. 3. [2] Ps. xliv. 14.

defenders, to the good their brightest models, to the wayward their sternest reprovers. In them the seed of self-devotion has never died, and though we might think of the Church as existing without their exterior organization and aid, the total abandonment of Christ's counsels is hardly conceivable in His Church. So close has ever been the connection between the Church and her Religious Orders, that the most violent attacks against her have been mostly delivered through them. Spoliation and oppression of them has but spelt the same of the secular clergy, of the episcopate, and of the Holy See. "He that toucheth you, toucheth the apple of my eye."[1]

✠ GEORGE AMBROSE,

Bishop of Clifton.

BISHOP'S HOUSE,
CLIFTON, BRISTOL.
June 1, 1903.

[1] Zach. ii. 8.

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INTRODUCTION

EXCEPTION having been taken to the title of this book on the ground that the greater number of communities here described do not consist of monks and do not live in monasteries, it may be as well to state for the information of non-Catholics the difference between monks and friars, Canons Regular and Clerks Regular, Orders and Congregations. The title, though not strictly accurate, was retained because the book is a companion volume to the "Convents of Great Britain," and also because it was more convenient than "The Religious Congregations and Communities of Men in Great Britain and Ireland," which, nevertheless, more accurately defines this little work.

The terms Religious Order and Congregation are now used very loosely; strictly speaking, those only are Orders whose members are under solemn vows like the Benedictines or the four great Mendicant Orders, or like the Order of Servites raised by the Holy See to the rank of a Mendicant Order, as several other Congregations have been. The term Order was not used till the

tenth century, when the Cistercians, Carthusians, and the Congregation of Cluny were separated from the great Benedictine family, and became separate Orders, though still following a rule based on that of St. Benedict.

A Congregation is a community, or may be several communities living together, bound by a common rule, either under simple vows, as the Passionists, or under no vows, as the Oratorians.

The ancient Religious Orders are generally divided into four great classes: the Canons Regular, the Monks, the Friars or Mendicant Orders, and the Clerks Regular. The more modern Institutes, Societies, and Brotherhoods may be conveniently classed together as Religious Congregations.

The Canons Regular are distinguished from the canons secular; the former take vows, live in community, and follow the rule of St. Augustine without losing their quality of canons. In olden times they were attached to cathedral or collegiate churches, where their primary duty was the choral recitation of the Divine Office. They were often subjected by their Bishops to a rule, and thus in time arose the institution of Canons Regular.

The monks may be roughly divided into those of the East, who follow the rule of St. Basil, and those of the West, who for the most part follow the rule of St. Benedict. Egypt was the cradle of monachism, St. Antony the father of monks.

The monks originally lived a solitary life, as the derivation of their name "monachus," solitary, implies; but the cenobitic or community life dates from St. Pachomius, who built monasteries in the Thebaid early in the fourth century. After St. Benedict's time his rule swallowed up all the other Western rules until the tenth and eleventh centuries, when the Camaldolese and Carthusians sprang up, and the Cistercian and Cluniac monks branched off from the parent tree. Though the chief object and end of a monk's life was and is the recital of the Divine Office, prayer, manual labour and mortification, certain Orders added to this preaching and the education of the young. A monk, however, is one who leaves the world to live, for the most part, away from it and its distractions in his cell. Strictly speaking, the dwellings of monks only are entitled to be called monasteries; these are divided, according to their dignity, into abbeys and priories. It is, however, the custom to call the houses of enclosed nuns monasteries, and very frequently the residences of religious communities of men who may be friars or Ecclesiastical Congregations other than monks are so called.

The four great Mendicant Orders, the members of which are called Friars, a corruption of the French word *frères*, are (1) the Dominicans or Friars Preachers, formerly known in this country as the Black Friars, from their black "cappa" or cloak which covers their white habit; (2) the

Franciscans or Friars Minor, including the Capuchins, formerly known as the Grey Friars; (3) the Carmelites, who used to be called the White Friars, from their white mantles worn over their brown habits, and (4) the Hermits of St. Augustine, or the Austin Friars, raised to a Mendicant Order in 1256 by Pope Alexander IV. Besides these four, generally known as the great Mendicant Orders, the Servites, the Trinitarians, and the Brothers Hospitallers of St. John of God, have all been raised by the Holy See to the rank of the Mendicant Orders, in whose privileges they share. The government of each of the Mendicant Orders is vested in a Superior-General, and they are divided into provinces with a Provincial at the head of each province; the provinces contain a certain number of houses, which are each governed by a friar, who is elected every three or four or more years, according to the rule of the Order.

Clerks Regular are true religious, but are less separated from the world and less compelled to the observances of the cloister than monks and friars. They were approved by the Church in the sixteenth century, when need for a new class of workers arose. They include the Barnabites, the Society of Jesus, the Passionists, the Redemptorists, and the Clerks Regular of Somascha and the Congregation of Our Saviour. Their dress resembles that of the secular clergy, their houses are generally called residences or colleges.

Religious or Ecclesiastical Congregations are communities bound together by a common rule, whose members are either under simple vows or temporary vows, or no vows, or merely under an oblation, but never under solemn vows. The term is sometimes applied to brotherhoods or lay-Congregations, such as the Christian Brothers. Those who are only under an oblation are termed Oblates, as the Oblates of St. Charles. The Church has not assigned any precedence to these Religious Congregations, but among the most important are the Oratorians, the Fathers of Charity, the Marists, the Eudists, the Sulpicians, the Picpus Fathers, the Lazarists or Vincentian Fathers, in America the Paulists and the Fathers of the Holy Ghost and the Oblates of Mary Immaculate. The strictest of all the Religious Orders is the Carthusian; members of any other Order may leave to pass into it, and if they do not remain may return to their own Order without losing their rank.

No mention is made here of the Military Orders, as they no longer exist, though in the Middle Ages there were nearly a hundred of them, but it seems natural to say a few words about monachism in Ireland in olden times, when it flourished so notably there.

The monastic life in Ireland dates from the introduction of Christianity into the country. St. Patrick himself founded several monasteries, though he does not appear to have founded any

special Order; but there were so many monasteries, and so many monks in the monasteries, and so many saints among them, that Ireland won the name of the Isle of Saints. These saints were divided into three regular Orders—Sanctissimus, the most holy; Sanctior, the holier; and Sanctus, the holy—and it was said by Usserius, Archbishop of Armach, that the first Order shone like the sun, the second like the moon, and the third like the stars. This first Order was composed of 330 bishops of different nations, and was of the time of St. Patrick, who was recognised as the head.

The second Order was not quite so holy as the first, though the 300 monks of which it consisted were nearly all priests; there were very few bishops in it. The members followed different rules, or else belonged to different Congregations, for they differed in the way in which they said Mass and the Divine Office.

The third Order was holy, but less holy than its two predecessors; it contained about one hundred holy monks, most of whom were priests; their monasteries were in the woods and deserts. The monks drank only water, and ate only such vegetables and herbs as they grew themselves.

Some authorities think St. Patrick was the founder of an Order whose principal abbey was at Sabal, in which the novices took the vows at the age of twenty, and that St. Patrick introduced the Roman tonsure in the form of a circle, instead

of the semicircular tonsure; it is also said that he wore a white scapular, and that for that reason some other Irish monks wear habits of undyed natural wool; and, finally, these writers say St. Patrick died at Sabal about 460.

The Order of St. Columb, or Columba, was one of the widest spread; he had more than one hundred abbeys in the British Isles, of which the chief was probably at Iona. St. Columb also wore a white habit, but his tonsure was semicircular; he belonged to the Order called Sanctior.

Another of these holy Orders was that of St. Congall, who led so austere a life that seven of his monks died of cold and hunger; he was advised to mitigate the rule, which he did for the others, but persevered in it himself. It is said he had 3,000 monks under his guidance. He died in 601, after composing a rule which still exists in Irish poetry or verse.

St. Luan was a disciple of St. Congall; he was so exact in his obedience that several miracles are related in his life as the reward of it. He founded a great number of monasteries, and when the rule he wrote was presented to St. Gregory, then Pope, he said that the holy abbot who composed it had surrounded his community with a hedge which raised it to heaven. The rule forbade the entrance of women into his monastery, and prescribed particularly stability and silence. St. Luan died in 622.

At the present day the regular clergy are represented in Ireland by the Augustinians, who have twelve houses there; the Capuchins, who have five; the Carmelites, who have eight; the Congregation of the Holy Ghost and of the Immaculate Heart of Mary, who have four colleges; the Congregation of the Mission, who have seven houses; the Dominican Order, with fourteen houses; the Franciscan Order, with twelve houses; the Fathers of Charity, three houses; the Oblates of Mary Immaculate, five houses; the Passionists, two houses; the Redemptorists, four houses; the Society of Jesus, nine colleges; and the Marists, two houses.

The term "regular" clergy is applied to those priests who are living under rule, and includes Monks, Friars, Canons Regular, Clerks Regular, and the members of Congregations. It is possible to be a monk without being a priest, and in ancient times the generality of monks were not priests. By the term "secular" clergy is meant all priests who are not living under a rule or in community. The term "mixed" is applied to those Congregations which combine the active life with the contemplative.

In a little book like this it has only been possible to give a very meagre sketch of the old Orders, whose history fills volumes, but every care has been taken to make that slight account accurate; and to insure this end each sketch of the English and Irish Congregations has been

sent to the Superiors of the Order for correction. In three instances the account was written by a member of the Order—that of the Hermit Friars of St. Augustine, by Father O'Gorman; that of the Carmelites, by Father Benedict Zimmermann; and that of the Canons Regular of the Lateran, by Canon Higgins, C.L.R. The author of the book desires to thank them, and all those Superiors who have so kindly and readily, and often at great trouble to themselves, helped her in compiling this little volume.

The publishers also desire to express their thanks for the photographs and prints which have been lent to show the different habits and illustrate the book.

THE ALEXIAN BROTHERS.

ACTIVE. UNDER SIMPLE VOWS.

Founded in the Fourteenth Century.

THE Alexian Brothers were founded under the name of the Poor Brothers in the beginning of the fourteenth century. At this time the pestilence known as the Black Death was raging over the greater part of Europe, and to cope with it many pious communities were founded, whose mission was to nurse the sick and bury the dead. Such a community was the Poor Brothers, founded by one Tobias in the Mid-Rhine province.

In 1431 a Bull of Pope Eugene's mentions these Brothers as the Cellites, by which name they then went. It is uncertain whether they were so called to distinguish them from the Cell-Brothers (Zellen Brüder), who lived in separate little houses or cells, or whether their name was derived from *cella*, a grave, and given to them because part of their work was burying the dead.

When they took St. Alexius of Rome for their patron and dedicated their convent-chapel at Aix-la-Chapelle to him, they became known as the Alexians or the Alexian Brothers.

ALEXIAN BROTHER.

[*To face p.* 10.

In the beginning they lived in community without taking vows, but under obedience to the Bishop of the diocese in which they resided, from whom they received their rule and constitutions.

In 1459 Pius II. gave them permission to take solemn vows, and in 1472 Sixtus IV. prescribed the rule of St. Augustine as their rule, which they still follow. He also gave them several privileges, which were confirmed by later Popes.

In 1709, when Clement XI. occupied the Holy See, they had four provinces: (1) The Upper Rhine, (2) the Mid-Rhine, (3) Flanders, (4) Brabant. In the Upper Rhine they only had one house, at Worms, which lasted only a short time. In the Mid-Rhine they had houses in Cologne, Neuss, Aix-la-Chapelle, and Trêves.

In the Mid-Rhine they were governed by a Provincial, but all the other houses were independent of each other, and in 1722 this union under one Provincial was dissolved, and these houses also became independent.

They suffered much during the French Revolution; in Aix-la-Chapelle the number of subjects was limited to twelve, and they were not allowed to take solemn vows.

In 1854 the Congregation revived, when four young members of it took solemn vows, which from then were compulsory to all who joined it. On the basis of the old traditions and constitutions new rules were made, which the Holy See confirmed in 1870. From this time the mother-house has

been at Aix-la-Chapelle, which, with its filiations, is directly under the Holy See.

At the present time there are five houses in Germany, two in Belgium, three in England, and five in America.

The General-Superior in Aix-la-Chapelle, with a small council, governs the whole Congregation; each province has a Provincial and each house a Rector.

The original dress of the Alexian Brothers was a black habit with a black scapular and hood and a grey cloak; the cloak was afterwards changed to a black one. This they still wear.

The other Alexians in Germany, Holland, and Belgium still observe the original rule. The mother-house of the Belgian Congregation is in Antwerp.

The first establishment of the Alexian Brothers in England dates from June, 1875.

They came at the invitation of his Eminence Cardinal Vaughan, then Bishop of Salford, who was about to open a new Catholic cemetery at Moston, and, having heard about the work of the Alexian Brothers on the Continent, asked them to take charge of it, and to open in his diocese a home and hospital for the sick and infirm, and also for elderly men who wish to retire from the turmoil of this world in order to spend the remainder of their days in peace and piety, and so prepare themselves for the other world. For this purpose they founded St. Mary's Hall, Newton Heath, Manchester.

His Lordship, Dr. Lacy, Bishop of Middlesbrough, also invited the Brothers to his diocese for the same purpose. They have been established there since 1884, and God has visibly blessed their undertaking.

In 1885, with the permission of the Holy See, a new province of the Order was formed for England, and a Novitiate established at St. Mary's Hall, Newton Heath, Manchester.

In 1902 the Brothers purchased the large and beautiful house, Twyford Abbey, near Ealing, with its extensive grounds.

The Abbey House is being suitably arranged for the purposes of the Order and the residence of the Provincial; the Novitiate is now transferred there.

No asylum for the insane is attached to any of the Alexian Houses in England, however, as in their houses in Germany, Belgium, and America.

At present their English establishments are only intended for the aged and infirm. In these they practise, in their former spirit of humility and with unabated zeal, the corporal works of mercy and charity, gaining thereby, with God's grace, many souls.

THE HERMIT FRIARS OF ST. AUGUSTINE

Commonly known in England before the Reformation as the Austin Friars.

By Rev. R. A. O'Gorman, O.S.A.

SOLEMN VOWS. ONE OF THE MENDICANT ORDERS.

Founded 388.

St. Augustine, the best known and most widely revered of the Latin Fathers, was baptized at the age of thirty-three, after many years of sin and error, by St. Ambrose, the famous Bishop of Milan, on April 25, 387. Previous to his conversion he had been much perturbed at hearing from Pontitianus an account of the life led by St. Antony and his disciples in the desert. Unburthening himself to his friend Alypius, he cried out: "What is wrong with us? The unlearned start up and take heaven by storm; while we, with our learning, but without heart, lo! where we wallow in flesh and blood! Are we ashamed to follow because others have gone before, and not ashamed not even to follow?" (*vide* "Confessions," Book VIII., chap. viii.).

A few months subsequent to his conversion we

HERMIT FRIAR OF ST. AUGUSTINE.

[*To face p.* 14.

find Augustine, now changed into a new man by the grace of God, leaving Milan with his holy mother, St. Monica, one of the sweetest types of Christian womanhood to be found in the whole range of ecclesiastical history, and a few intimate friends and disciples. They had got as far as Ostia Tiberina, on their way home to Africa, when Monica, worn away probably by the strain of long suffering and anxiety, was called by God to her eternal reward.

The members of the Augustinian Order have ever regarded the year 388 as marking the commencement of their history. It was during that year that St. Augustine and a few devoted friends, weary of the world and its attractions, formed themselves into a Society of Hermits at Tagaste, a town situated on the northern seaboard of Africa. In this monastery Augustine tasted to the full the sweets of heavenly peace and consolation. He has described for us the daily life led by himself and the brethren of his monastery. They spent their days and nights in prayer, meditation, and the singing of the Divine praises, alternated by manual labour, the writing of books, the instruction of the ignorant, and the distribution of alms among the necessitous poor.

So pronounced was the success of their first house of Hermits at Tagaste, that Augustine, at the urgent request of a friend, was induced to establish a second house at the more important town of Hippo in 391. It was during this year,

too, that he was ordained a priest. This circumstance, however, did not cause him to sever his connection with his Hermits, although it brought him more into touch with the outside world. It was only in 395, when with profound reluctance the honour of the Episcopate was accepted by him, in the hope of being able to defend the Catholic Church against the assaults of heresy, that he left the Hermitage at Hippo. But even as a Bishop Augustine took the deepest interest in the welfare of the Hermits he had established, and who followed the rule he had drawn up for their guidance. Some of his dearest friends, including Alypius, Severus, and Evodius, were members of the Hermitage at Hippo. So high was the reputation gained by the inmates of this house for sanctity, that it became the custom, whenever an Episcopal see fell vacant, for one of their number to be called upon to fill it. Possidius has put on record the names of as many as nine of those Bishops who were honoured in his day as saints by the Church.

From the "Histoire des Ordres Monastiques" (Paris edition, 1715), under the heading "Des Moines de Saint Augustine en Afrique," we can gather some idea of the extent to which the Hermits of St. Augustine spread themselves throughout the North of Africa during the forty years subsequent to their foundation.

The terrible Vandal persecution, which began in 428, and in the course of which many of the

Hermits won the crown of martyrdom, was the occasion, under God, of sending the Hermit sons of St. Augustine from Africa into Europe. The earliest foundations in Europe were those of St. Fulgentius in Sardinia, St. Gaudiosus at Naples, and St. Eugène, who established a hermitage near Albi, in Languedoc. From these houses the Austin Hermits gradually spread themselves through the different countries of Europe. Owing, however, to the secluded character of their lives, as well as to the great distances which separated house from house, and the perils of travelling in those remote days, the bond of union between the Austin Hermits in the different countries was slight in the extreme. They were all, however, at one in this particular—that they professed the rule of St. Augustine, and claimed the great doctor of holy Church as their founder.

In the early days of the thirteenth century we find as many as fifteen congregations of Austin Hermits existing in different parts of Europe. The great Pope Innocent III., who succeeded Celestine III. in the chair of Peter in the year 1198, conceived the idea of uniting these different bodies of Hermits into a Mendicant Order of Friars. This project was carried out in the year 1215, which marked the assembling of the Fourth Council of Lateran. Later on, in the thirteenth century, Pope Alexander IV. brought to perfection the work begun by Innocent III. Henceforward the members of the Order were known as the

"Hermit Friars of St. Augustine." The term "Hermit," in this instance, is strongly distinctive, in so far as it acknowledges the existence of that body of men who for long centuries previous to the union under Pope Innocent III. had flourished in every part of Europe, and were everywhere recognised as the spiritual sons of St. Augustine.

After the formation of the Hermits into an Order of Friars, they came to be governed, like the Franciscans and Dominicans, by a General Superior resident in Rome. From this date the Order multiplied rapidly on all sides. Its members quickly came to the front as teachers and preachers, and convents of the Order sprang up as if by magic all over Europe.

The year 1250 is generally accepted as the date of the landing of the Augustinian Hermit Friars in England. Their success was most pronounced from the day they first entered the country. Shortly after their arrival the house of the Order in London, which even to-day gives its name to one of the most important parts of the City, was established by Humphrey Bohun, founder of the Earldom of Hereford and Essex. He inaugurated this good work, we read, "to the honour of God and His Blessed Mother, ever virgin, and for the health of the souls of himself, his ancestors, and descendants." The nave of the ancient church of the Austin Friars in London was given by King Edward VI. to the Dutch Protestants resident in

the capital of England, in whose possession it remains to-day.

In addition to the house in London, convents of the Order were quickly established all over England. The Friars possessed important foundations at Oxford, Northampton, York, Newcastle-on-Tyne, Lynn, Bristol, Leicester, Lincoln, Huntingdon, Warrington, Hull, Stafford, and Canterbury. At the date of the suppression there were in all about forty convents of the Austin Friars in England. A Protestant writer, the late Rev. T. Hugo, Rector of West Hackney, London, penned, some years ago, the following description of the Austin Friars as they lived and laboured in London previous to the Reformation:

"The Austin Friar was just such an ecclesiastic as an artist would have loved to sketch. He wore a long black gown with broad sleeves, with a fine cloth hood or cowl, when he went abroad or in choir, and under this, when he was in the house, a white habit and scapulary, and was girded about with a black leathern strap fastened with a buckle of ivory. He was a hard student wherever he lived, whether among the shades of academic bowers or in localities less favourably situated for mental development. In remarkable times he was a remarkable man.

"The house in London was the head house of the Order. The residents, though probably not so actively employed in educational works as those at Oxford, were much and widely celebrated.

From the time of their foundation downward a regular succession of learned men lived and died within its precincts. There was, for example, the acute and controversial Bakin, a famous preacher and disputant. He lived in the year 1382, and was a zealous antagonist of Wickcliffe and his followers. For some time he was Divinity Professor at Oxford, and was considered one of the greatest of living theologians. Then there was the famous John Lowe, also a Professor of Divinity at Oxford, and Provincial of his Order—no greater man than he in the pulpit. The collecting of books, also, was his delight, and the library of the house in London was particularly beholden to him. He was a special favourite of Henry VI., who made him one of his Privy Council, and subsequently Bishop of Rochester. He died in 1436. Another well-known resident was Thomas Penkett, whom Leland describes as unequalled in sharpness of disputation, and as being formed so closely after the model of Scotus 'that one egg could not be more like to another or milk to milk.' In the metaphysical philosophy of Aristotle and the practice of scholastic logic he had no superior. He died in 1487. Lastly, there was the no less celebrated Prior John Tonney, the Trench of his age, great in the niceties of language and the properties of words. He left treatises behind him on the quantities of syllables, on the mode of making verses, on wit and rhymes, and in the rudiments of grammar."

Perhaps the most famous member of the Order ever produced in England was John Capgrave, the author of the "Chronicle," and of several other important works, some of which, fortunately, are still extant. This great man was born at Lynn, in Norfolk, April 23, 1393.

The house of the Austin Friars at Oxford was the centre of all that was learned and refined. So great was the reputation enjoyed by the members of this Order as teachers that, according to Wood, the historian of Oxford, "they drew almost all the University." For some considerable time all the Divinity Acts were preserved in the House of the Austin Friars at Oxford. According to an ancient statute every Bachelor of Arts had to dispute once a year before the Augustinians. This probably gave rise to the term "doing Austins," which survived at Oxford almost to the present day. The site of the Oxford Augustinian house is now occupied by Wadham College.

At the date of the Reformation several of the English Austin Friars suffered martyrdom rather than acknowledge the claim of Henry VIII. to the headship of the Catholic Church in this country. One of their number, John Stone, was publicly executed on the Dane John at Canterbury, and is numbered among the English martyrs who were beatified by Leo XIII., December 9, 1886.

From the date of the suppression to the middle of the nineteenth century the Austin Friars were

only a memory in England. In 1863, however, the Order was re-established in London with the consent of Cardinal Wiseman, who assigned the Fathers the district of Hoxton, where they now possess a church, convent, and schools (St. Monica's Priory, Hoxton Square, N.). In 1891 a second house of the Order was opened at the request of the then Bishop of Southwark (Dr. Butt), at Hythe, Kent, where the church and schools are dedicated to the Virgin Mother of Good Counsel. A third house of the Order is now about to be established in the district of Fulham, London.

In Ireland, whence the Order spread from England, the Augustinians lived on during centuries of persecution. There are at present twelve houses of the Order in Ireland, the more important being in Dublin, Cork, Limerick, Galway, Drogheda, New Ross, and Dungarvan. The novitiate of the Irish Province is situated at Orlagh, Rathfarnham, county Dublin.

Some seventy years ago the Order spread from Ireland to the United States, where a flourishing Province now exists. The Irish Augustinians have also contributed very materially to the building up of the Church in Australia. The first Archbishop of Melbourne, the late most Rev. Dr. Gould; the first Bishop of Sandhurst, the Right Rev. Martin Crane; and the first Vicar-Apostolic of North Queensland, the Right Rev. John Hutchinson, were Irish Augustinians.

At the present moment the Order of the Hermit

Friars of St. Augustine embraces twenty-five Provinces. The General of the Order resides in Rome, and is appointed for a period of twelve years. With him he has a Procurator-General and four assistants. The Provinces are governed each by a Father Provincial and six counsellors. The Fathers, especially in Ireland, where they have no parish work, give particular attention to the work of education, and to the giving of missions and retreats, for which purpose they are in constant request.

The Austin Friars have two habits: the black, which is worn always in public and at solemn functions; and the white, which the Fathers wear in the seclusion of their convents. Both are exactly alike in make. They differ in this—that a scapular goes with the white habit. This was given to the Order by the late Pius IX. as a reward for the services rendered by the Augustinian theologians for centuries in defence of the doctrine of the Immaculate Conception of Our Blessed Lady.

The Papal sacristan who has charge of the Vatican household and the relics and treasures belonging to the Vatican sacristry is invariably an Austin Friar and a Bishop. One of the duties of the sacristan is to administer Extreme Unction to the Pope when dying. The present sacristan, Mgr. Pifferi, is the spiritual guide and adviser of the reigning Pontiff, Leo. XIII.

BASILIANS.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1800—1822.

In 1800, when the Reign of Terror had decimated the number of priests in France, when the Church had no legal existence there, ecclesiastical establishments had no right to exist, and the churches were closed, Mgr. d'Aviau, Archbishop of Vienne, conceived the idea of opening in the mountains of the Haut-Vivarais an institution for the education of subjects for the priesthood.

Three priests adopted his idea, and began at St. Symphorien to teach the elements of Latin to some poor peasants drawn from the plough; this was the cradle of the Institute of St. Basil. It numbered no less than 100 pupils in the second year of its foundation, and received a grant from the Government as a secondary school. In 1802 the ecclesiastical and civil authorities combined to get it moved from this inaccessible situation among the mountains to Annonay, the first town in the Vivarais, where the same Fathers took up their abode in the old convent of the Cordeliers (Franciscans), and here their pupils soon increased to 400. This convent became the now celebrated College of Annonay and the mother-house of the Congregation. In 1822 the members of the professional body at the college united themselves

into a pious association, and engaged themselves by a simple promise to consecrate their lives to the instruction of the young. Teaching in colleges and, above all, in little seminaries was to be their work; they were to fulfil all the duties of the priesthood compatible with community life, and they were to be under the jurisdiction of the Bishops, with one of their members as Superior.

With certain variations the association thus founded remains the same to the present day. It received the *Lauda* in 1837; in 1852 the members agreed to take simple vows of poverty, chastity, obedience, and stability—the vow of poverty is much mitigated with the approbation of the Holy See. In 1853 Pius IX. issued a decree of approbation of the Institute of St. Basil. Many eminent men have been educated in the colleges of the Institute, among whom may be mentioned Cardinal Donnet, Archbishop of Bordeaux, and the Bishops of Marseilles, Nice, Gap, and Blois; besides, many distinguished men have been given to the Trappists, Capuchins, Lazarists, Oblates, Marists, Sulpicians, and Jesuits from the Basilian colleges.

The Congregation is governed by a Superior-General.

There was one Basilian college in England, at Beaconsfield, near Plymouth, but it is now closed.

In America they have forty-one Fathers in Canada and nine in the United States.

The Order was suppressed in France in March, 1903.

THE BENEDICTINES.

UNDER SOLEMN VOWS.

Founded 529 A.D.

MOTTO:

Pax.

St. Benedict, the Patriarch of the monks of the West, was born at Norcia in Umbria in 480; tradition says he was the twin-brother of St. Scholastica. After his childhood was over he was sent by his parents to Rome to finish his education, but he was so shocked at the wickedness of his companions that he fled from Rome to the desert of Subiaco, there to serve God only. Here he met a holy monk named Romanus, who showed him a cave in the mountain in which he could live, and for three years shared his bread with him.

During this period St. Benedict led a life of the greatest austerity; he was then discovered by some shepherds, and through them the fame of his sanctity spread to the monks of Vicovaro, who sent to ask him to be their Abbot. The Saint told them they would regret their choice if he accepted, but they would not be refused; and as he had

foreseen, when he wished to restore discipline, some of the lax members resented it, and tried to poison him, but as he made the sign of the cross over the vessel containing the poisonous draught it fell to pieces.

St. Benedict then left Vicovaro and returned to his cave in Subiaco; he was joined by many others who wished to become monks, so that within a year he founded no less than twelve monasteries. His success provoked the envy of a priest in the neighbourhood, and another attempt to poison him drove him from Subiaco to Monte Cassino to preach the Gospel to the pagans who inhabited that district. He converted them to Christianity, and founded the world-famed monastery of Monte Cassino on that spot. This became the headquarters of the great Benedictine Order; from it the Saint made other foundations before he died. His sister, St. Scholastica, lived at the bottom of the mountain, where she governed a convent. St. Benedict visited her from time to time, and buried her at Monte Cassino in the grave destined for his own remains.

In the year 543 he was seized with fever, and after six days' illness he received the last sacraments in the Church and died standing up and praying.[1]

Before St. Benedict's time the religious life had spread to the west of Europe as far as Germany and the British Isles; but as monasteries and monks increased, variations of the rules of St.

[1] Wetzer and Welte, "Kirchen Lexikon," vol. ii., pp. 322-324.

Basil and the Egyptian monks became so numerous that Cassian said "there were as many types and rules as cells and monasteries." St. Benedict wrote his celebrated rule at Monte Cassino, which was destined to be so widespread and so generally adopted in Western Europe as to earn him the title of the Patriarch of the monks of the West. For wisdom and prudence the holy rule of St. Benedict has never been equalled: its moderation makes it suitable to all sorts and conditions of men and women; its elasticity adapts it to all times and all countries. It is as far removed from laxity as from austerity; the vows of stability and conversion of manners prescribed by it provide against the former, and it could never have been so universal as it became had it imposed an asceticism to which only the few are called.

A great part of the holy rule is concerned with directions for the celebration of the Divine Office at the canonical hours; this is the first and principal object for which St. Benedict founded this great Order, and the singing of the Divine Office, with the most exact observance of the rubrics and ritual of the Catholic Church, has ever been the chief duty of the Benedictine monk, and, for that matter, of Benedictine nuns also. Idleness was especially guarded against by the holy founder, who ordered that when his monks were not engaged in singing the Divine praises or in taking their rest, they were either to be occupied in teaching or study or copying MSS., or in

manual labour of some kind. As an example of the elasticity of the rule it may be noted that the clothing of the monks was ordered by it to vary according to the climate in which they lived, warmer materials being allowed to those who lived in colder countries.

It was also ordered by the "holy rule" that subjects could be received into the Order at any age and of any rank; from this clause the monks were obliged to receive little boys, even as young as five, if their parents desired to consecrate them to God. Hence schools became necessary in the monasteries to educate these children, and in course of time the great system of conventual education was evolved from this practice. In this country the future historian Bede was handed over to the Benedictines at Jarrow and Wearmouth at the age of seven to be brought up.

In the year 580 the monastery at Monte Cassino was destroyed by the Lombards, and the monks fled to Rome, where they established themselves near the Lateran under the special protection of the Pope. Ten years later, when Gregory the Great occupied the Papal throne, the Order received the *Lauda* from him. In 597 Pope Gregory the Great sent the future St. Augustine and some other Benedictine monks from Rome to England to convert the Anglo-Saxons to Christianity from paganism. From that date the history of the Order may almost be said to be the history of the Catholic Church in England;

from Kent to Northumberland there arose as many monasteries as bishoprics; the cathedrals as they were built were served by the monks till the tenth and sixteenth centuries, who in the choir-stalls sang the Divine Office at the canonical hours.

Out of seventeen cathedrals, eight were in the hands of the Benedictines, one belonged to the Augustinian Canons, and the rest to the Secular Canons.

In 627, York was founded; in 610 Westminster; in 660 Ripon; in 664 Peterborough was consecrated; in 665 St. Wilfrid introduced the rule of St. Benedict at Hexham; in 674 St. Benedict Biscop founded Wearmouth, and in 665 Yarrow. He had been Abbot of St. Peter's at Canterbury since 669.

St. Augustine himself founded only one cathedral, St. Saviour's, Canterbury, and one monastery, also at Canterbury, dedicated to SS. Peter and Paul.

The Celtic monks, who had settlements in various parts of Britain, at first were averse to the Roman use introduced by the Benedictines, but in 700 it became general, thanks to St. John of Beverley and other holy men who laboured to that end.

From the end of the eighth century the Danes destroyed many of the monasteries in England and murdered a great many of the monks. In the previous century many abuses had crept into the monasteries in this country as well as abroad,

and in 794 Abbot Benedict of Anian arose as a reformer in France, and restored the ancient discipline.

In the tenth century the celebrated reform of Cluny under the two first Abbots took place, and this reformed rule was adopted in many places, and at the same time St. Dunstan and St. Ethelwold initiated an English reform, drawing their inspiration largely from Ghent and Fleury.

It is no part of this little book to attempt to give even a slight sketch of the history of this great Order in other countries; all we can do is to give the bare outlines of its entrance into England, but that Europe in a great measure owes its civilization to the Benedictines will hardly be denied. To give a slight idea of the vast influence it asserted, it may be mentioned that it is calculated the Benedictine Order at the middle of the fourteenth century had produced no less than 24 Popes, 200 Cardinals, 7,000 Archbishops, 15,000 Bishops, and a larger number still of Saints.[1]

The Benedictine Order is not only itself so widely spread, but so many other Orders are founded on it, who, beyond following the "holy rule" and being immediately under obedience to the Holy See, have nothing else in common with it.

Besides the Cluniac Congregations, which at one time possessed in various countries 2,000

[1] "Catholic Dictionary," p. 81

monasteries, may be mentioned the celebrated and ancient Cistercian Order, itself an offshoot of the Benedictines, of which we shall treat separately. The Camaldolese Order, founded by the Benedictine Abbot St. Romuald, is another offshoot from the parent tree, and in the eleventh century the reform of St. John Gualbert led to the foundation of the Vallombrosian Congregation, which soon had fifty large monasteries. Besides these large Orders in the twelfth century, a great many smaller Congregations, all founded on the Benedictine rule, arose and spread widely. Lastly, the Carthusian Order is more or less based on the Benedictine rule, though, in the judgment of the Church, it is not counted as part of the Benedictine Order; the same may be said for the Order of Grammont.

In the eleventh century a great change was effected in religious life by the introduction of lay-brothers by St. John Gualbert in his Congregation. This system of lay-brothers was largely developed in Germany under the influence of William of Hirschau. Till 900 all monks, lay or cleric, learned or unlearned, were on their profession entitled to equal privileges, but since the eleventh century a difference was made between the monks who were appointed to choir duties and the priesthood, to study and the higher offices, who were called choir-brothers (*monachi literati*), and those brothers who were not bound to choir duties, and who were not priests, and who were

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occupied in external and manual labour more especially, and were called lay-brethren (*fratres conversi*).

They were now separated by the lay-brethren having no stalls in the choir and no votes in the chapter; their habit varied in shape and colour from that of the choir-brothers, and they took only simple instead of solemn vows. The establishment of lay-brothers was not confined to the Benedictine Order, but extended into almost all existing Orders, and was adopted by most new Orders.

The holy founder of the Vallombrosians, St. John Gualbert, gave over to the lay-brothers all domestic work and duties that involved intercourse with worldly people, to the end that the choir-monks might give themselves up entirely to prayer and the works proper to their clerical and religious vocation.

In the sequel the institution of lay-brothers proved inadequate to cope with the worldliness and decline of discipline which in the Middle Ages crept into this great Order through various causes, principally the reception of subjects with no vocation to the religious life, taken especially from the higher ranks of life, who were allowed to retain their own property. Against all these abuses various Papal decrees were issued, and even the Cistercians received reformed Constitutions from Pope Benedict XII. in 1335.

Still greater corruption and laxity prevailed in

many Benedictine monasteries in the fifteenth and sixteenth centuries, which led to the institution of the Congregation of St. Justina of Padua, afterwards called the Cassinese; that of Valladolid in Spain, and that of Borsfeld in Germany, among others in the fifteenth century, and in the seventeenth that of St. Vanne, which revived the ancient rule in all its strictness in Lorraine; and to the more celebrated reform of St. Maur, in France, which learned Congregations, that produced Mabillon, Calmet, Marténe, Ruinart, Rivet, and d'Achery, were entirely suppressed in France, as indeed was the whole Order, by the French Revolution, in spite of the benefit conferred on the religious and literary world by their historical labours.

The Order was revived in France in the last century at Solesmes, under Dom Guéranger, but only to be again suppressed by the Law of Associations in 1902.

In Spain also, during the Revolution, the Order was suppressed, and has not been restored.

St. Benedict ordered that everything required by his monks should, as far as possible, be produced or manufactured on the premises, so in olden times a Benedictine monastery was a vast place, almost like an enclosed village, with schools, printing-presses after printing was introduced, shoemakers', bookbinders', carpenters', and tailors' shops within the enclosure. The monks baked their own bread, kept their own cows, churned their own butter, grew their own fruit and vege-

tables, made their own clothes and furniture, and wrote and printed and bound their own books. The conditions of modern civilization have modified this practice, but the family spirit which characterizes the Order is kept up.

At the dissolution of the monasteries during the Protestant Reformation in this country there were no less than 186 Benedictine abbeys, priories, and nunneries, besides 100 lesser priories and cells of foreign foundations in England, all of which were suppressed. The last Abbot of Westminster was Dom Feckenham, who, for making a splendid speech in the House of Lords in defence of our holy religion in the first year of Elizabeth's reign, was imprisoned for the remainder of his life.

During the centuries of persecution, when the English Benedictines had to flee to foreign countries for safety, they continued to send missionaries to England, nine or ten of whom were hanged, drawn, and quartered during the seventeenth century.

The novitiate lasts the canonical year and a day. The habit of the English Benedictine is black, with a black cowl like that of the other reformed Congregations, only the hood is longer in front and hangs in two points; the sleeves of the cowl are very long. The lay-brothers wear a similar habit.

At the present time the Benedictine Order, exclusive of the white monks — that is, the Cistercians, the Trappists, the Camaldolese, and

the Olivetans—counts 2 Cardinals (Celesia and Vaszary), 5 Archbishops, 18 Bishops, 2 Apostolic Prefects, 68 actual and 19 titular Abbots, 9 independent Priors, 2,628 priests, 1,202 clerics, 449 novices and about 669 lay-brethren. They have 128 monasteries, besides about 30 houses not yet erected into abbeys, 12 theological colleges, and 44 schools for boys.

Compared with their glorious past, these numbers are insignificant, but they are sufficient to show the hold the great Order still has on the minds of Catholics, and that the sons of St. Benedict still inherit some of the love and popularity their great founder enjoyed in the past.

In olden times in England the English Benedictines were called "the black monks," to distinguish them especially from the Scotch Congregations, who wore a white habit.

Since the French Revolution the Benedictines have re-established monasteries in England. Their houses of Downside, Ampleforth, and Douai, in France, have recently been erected into abbeys. The three great monasteries belonging to the English Congregation are St. Gregory's Monastery and College at Downside, Bath, founded in 1814; St. Lawrence's Monastery and College at Ampleforth, founded in 1802; the Cathedral Priory at Belmont, near Hereford, was founded in 1855. The novitiate for Douai, as well as for Downside and Ampleforth, is at Belmont.

In 1880 the monastery of Fort Augustus, in Scotland, under the English Congregation, was opened; it was shortly afterwards made an independent abbey.

At Erdington, near Birmingham, a foundation was made in 1876 from the monastery of Maredsous, in Belgium, whose mother-house is at Beuron; it has recently been raised to an abbey. The Subiaco branch of the Order has a monastery with St. Augustine's College in the grounds at Ramsgate; the Fathers here are of various nationalities, and the mission is served by them.

Of the priories may be mentioned Buckfast Abbey, at Buckfastleigh, in Devonshire, with ten priests, founded in 1848.

The Solesmes Benedictines, who left France on account of the Association Laws, recently established themselves at Appuldurcombe, near Ventnor, and have just bought Norris Castle, East Cowes, adjoining Osborne, whither they intend to move.

St. Michael's Priory, Farnborough, is a foundation of French Benedictines from Solesmes.

The present Bishop of Newport, the Right Rev. John Cuthbert Hedley, is a Benedictine; the Cathedral Benedictine Chapter was erected at the Pro-Cathedral of St. Michael, Clehonger, near Hereford, in 1860.

BROTHERS OF CHARITY.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1809.

MOTTO:

Deus est Charitas.

THE Brothers of Charity were founded by the holy Canon Triest of Ghent, who is known as the St. Vincent de Paul of Belgium.

The object of the Congregation, after the personal sanctification of the members, is, notably, the instruction of boys of all classes; the care of orphans, prisoners, and of deaf, dumb, blind, and abandoned children; and the nursing of sick, insane, incurable, and aged men. To these and other similar works of charity the Brothers devote their lives.

The novitiate lasts one year.

There are two principal novitiates: one at the mother-house at Ghent, Belgium; one in Canada, at Montreal. The novitiate must be made either in Belgium or Canada, but postulants can be received for three months in any of the houses.

The Congregation of the Brothers of Charity, which has now five provinces, developed very quickly, as did the Sisters of Charity, the Brothers of St. John of God, and the Sisters of the Holy Infant, all of which were founded by the holy Canon Triest, who died in 1836.

BROTHER OF CHARITY.

[*To face p.* 38.

The Congregation was approved and highly recommended by His Holiness, Leo XIII., in 1888, and they received the final confirmation of their Constitutions in 1899 from the Holy Father, who eulogized their work.

The Brothers soon spread all over Belgium, and in time passed into other countries, and now have many large establishments in England, Ireland, Canada, and the United States; they have under their care over 5,000 lunatics, 850 old men, 200 sick persons, and a good many blind adults. Over 8,000 children are being educated in their schools, and over 1,000 orphans, more than 350 deaf and dumb, and blind children are also being instructed in their houses. The Brothers also direct boarding and secondary schools, and have a normal college for the education of their teachers. The Brothers are constantly receiving calls to open fresh charitable institutions of the same kind, but, unfortunately, their number is barely sufficient to attend to the existing establishments; subjects with a religious vocation are wanted.

Candidates should be between sixteen and twenty-eight years of age, and as Brothers are needed for the care of the sick and aged, and for domestic duties, as well as for teaching, an elementary education is sufficient.

A preparatory novitiate for boys of thirteen or fourteen has been attached to several of the houses to cultivate incipient vocations and train and educate such boys as show signs of them.

BROTHERS OF THE CHRISTIAN SCHOOLS.

ACTIVE. UNDER SIMPLE VOWS.

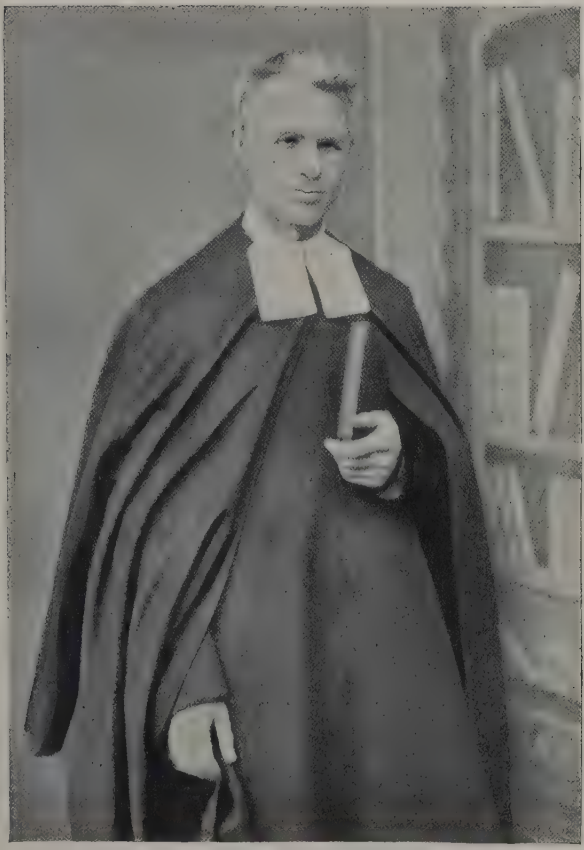
Founded 1684.

MOTTO:

Signum Fidei.

THIS Congregation was founded by St. John Baptist de la Salle at Rheims in 1684, and is the largest lay-Congregation of men in the Church; the members are known sometimes as the Christian Brothers—in Germany they are called the School-brothers—but their correct title is Brothers of the Christian Schools. Their Congregation is the model on which several other Congregations of School-brothers have been founded.

The holy founder was born in Rheims in 1651, and after his ordination was nominated to a canonry in that city, and also became the director of the Congregation of School-sisters of the Holy Child Jesus, founded by his Confessor the Abbé Roland, who, on his death-bed, commended them to his care. In 1679 he made the acquaintance of Adrian Nyel, who was much interested in poor-schools, and had already founded in Rouen a union



BROTHER OF THE CHRISTIAN SCHOOLS.

[*To face p.* 40.

of young clerics to labour for the improvement of the education of the poor, and now desired to start a free school in Rheims, which, with de la Salle's help, he was enabled to do. John de la Salle hired a house near his own for the teachers, and two free schools were opened in Rheims. He began by encouraging the teachers to live by rule in community, and after two years, when convinced of their willingness to obey him, and of their zeal, he took them into his own house in 1681; he lived with them and endeavoured to give a conventual form to their mode of life. This plan succeeded so well that in 1682 he was able to open free schools in three other French towns under his teachers, and the following year he gave up his canonry in order to devote himself entirely to this excellent and much-needed work. He gave up all his property to the poor, who were suffering that year (1684) from famine, and trusted to Providence to support his schools. With twelve of his teachers, he took the vow of obedience; he gave them a habit of black cloth and the name of Brothers of the Christian Schools in this same year 1684, from which the Congregation dates its foundation.

He now received applications from many parish priests to send a Brother to teach in their schools, but this was not according to de la Salle's wish, as community life was part, and a most important part, of his scheme; so to meet the needs of the parish priests, and to avoid sending single Brothers to other schools, he opened at Rheims a school-

teachers' seminary, or, as we should now say, a training-college for secular teachers, and to this he added a preparatory novitiate for clever boys of fourteen to sixteen who showed a desire to become eventually members of his Congregation. The schools which were already opened under his School-brothers served as classes in which the novices and the Seminarists could practise teaching.

We have not space to do more than record the bare facts of the beginning of this great work, but as it is generally believed in this country that Sunday-schools were originally a Protestant institution, it may be as well to mention that de la Salle started Catholic Sunday-schools in France nearly a century before Protestant Sunday-schools were opened in this country; but de la Salle's were technical schools, in which, however, religion was taught as well as secular subjects.

The day-schools opened by the holy founder were free, but he also opened boarding-schools and schools for day-boarders, and as early as 1698 James II. of England confided to him over fifty Irish boys, sons of gentlemen, to educate. This Irish boarding-school was the first founded by the Christian Brothers.

In 1700 two of the Brothers were sent to Rome to open a school and to obtain the Papal confirmation of the Institute; this was given in 1725, after the death of the founder.

The Congregation numbered in 1900 no less

than 1,530 houses, with 5,060 Brothers, 4,400 novices and postulants, and 322,376 scholars.

It has houses also in Belgium, Italy, Spain, Austria, European and Asiatic Turkey, India, Further India, North Africa, North and South America, Madagascar, and the Mauritius. The Congregation was driven out of Germany during the Culturkampf.

The mother-house, with the novitiate, is at Rue Oudinot, Paris. The Associations Law has so far had no effect upon existing schools, but nine schools opened since it was passed were closed last June.

The interior aim of the Congregation is to strive after Christian perfection, to which end serve various religious exercises, particularly morning and evening meditation, general and particular examination of conscience, an annual retreat of eight days and a retreat of twenty-one or thirty days prior to taking the final vows, which are simple but perpetual.

The exterior aim is to spread the kingdom of Christ upon earth through the Christian education of children; the rule points out that the best means to attain this object are prayer, instruction, watchfulness, and good example. The Christian Brothers seek to combine the active life with the contemplative; they give half an hour's religious instruction daily in all their schools. Besides elementary schools, the Brothers direct middle class, technical, Sunday, agricultural, training, trade, and normal

schools; they also take charge of orphanages, industrial, and reformatory schools, deaf and dumb schools, and direct all the Catholic guilds and confraternities for the young.

The Congregation has published numerous excellent school books and educational works, besides many books of meditation, which have been translated into different languages, including the beautiful Meditations of St. de la Salle. Theology is not part of the course the Brothers go through, and their rule forbids them to teach Latin in their schools for the poor, which until his time was obligatory in all schools; for this reason it is sometimes said that he was the founder of primary schools.

It is part of the rule that the Christian Brothers never undertake a school alone; two at least must work together. They live in community, take their meals in the refectory together, sleep in a dormitory or in cells that are in the same landing; all their recreations and religious exercises are taken together, and in no other lay Congregation is the community life so much insisted upon.

The habit is of black cloth and over it they wear a cloak of the same material; a white collar with two linen bands hanging in front is also worn.

There are teaching Brothers and serving Brothers; the Superior of each house is called the Director, and under him is an assistant director. The Brother Director is also the school inspector; he is appointed for three years by the General Superior,

but his term of office can be lengthened or curtailed by the General. The General Superior is elected for life; his Assistants, who with him form the General Chapter, are chosen by him for ten years, and he has the power of appointing Provincial Visitors if he thinks it advisable; there is also a General Procurator and a General Secretary for the Congregation.

The novitiate lasts two years; simple vows are then taken first for one year, then for three years, and then for life, and they can only be dispensed by the Pope, though they are only simple vows.

The Congregation has four houses in England: St. Joseph's College, Denmark Hill, S.E.; St. Joseph's Industrial Schools, Longsight, Manchester; St. Joseph's Academy, Kennington, S.E. and St. Mary's School, Bradford.

BROTHERS HOSPITALLERS OF ST. JOHN OF GOD.

ACTIVE. UNDER SOLEMN VOWS.

Founded 1540.

MOTTO:

Charitas

THE members of this hospital Order are known by various names in various countries; in Spain they are known as Brothers of Hospitality, in Italy as the "Fate ben Fratelli," in Germany as the Brothers of Mercy, here and in France as the Brothers Hospitallers of St. John of God. They direct homes for incurables and for the old and helpless, hospitals, asylums for the insane, hospices for aged and infirm priests, and in some provinces they have the care of military hospitals.

They were founded at Granada, in Spain, by the above-named Saint in his fortieth year, when he made a solemn resolution henceforth to serve God in His poor and sick members. He was born at Monte-Mor-o-Novo in Portugal in the year 1495, and from the age of thirty-nine began a wonderful life of prayer, penance, and charity towards his neighbour. It is related in the life of the Saint that he used to wander through the streets of

BROTHER HOSPITALLER OF ST. JOHN OF GOD.

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Granada crying out, "Do good, my dear brothers, for the love of God," and on this principle he afterwards founded his Order. It is also said that one day our Lord appeared to him and told him that He was much pleased with his work, and for that reason He wished him to be called St. John of God.

In 1540 he built a house in Granada for the reception of the sick and afflicted, and this was the germ of the celebrated hospital of Granada and the foundation of the Order. The Bishop of Granada inspected the hospital, and did all that he could to promote its success, though at first neither he nor St. John contemplated starting a new Order; their first idea was to organize a guild of people living in the world who would undertake to nurse the sick in hospitals and wear a distinguishing dress. The first companions of St. John in this work were Antony Martin and Peter Velasco, but he gave them no rule during his life; they followed his example and his directions in nursing the sick. After a wonderful life of prayer, penance, and heroic virtue, he died on his knees before the altar in 1550, and Brother Antony was chosen Superior of the Brothers, and, thanks to the generosity of King Philip II., a hospital was founded at Madrid; and soon afterwards, at Cordova and many other Spanish towns, hospitals were erected on the same plan as St. John's at Granada. The Saint was canonized by Pope Alexander VIII. in 1590.

In 1572 Pope Pius V. confirmed the Brotherhood, and gave them the rule of St. Augustine, and the power to choose one member as Superior and one for the priesthood, to minister to the spiritual needs of the Brothers and of the sick under their care; he also put them under obedience to the Bishop of the diocese in which they lived. The Brother Sebastian Arias, who was sent to Rome to obtain the Papal approbation, founded there the Hospital of St. John Calybite, and, with the help of John of Austria, the Hospital of Our Lady of Victories at Naples, and the equally celebrated hospital at Milan.

The Order spread so fast that in 1586 it had eighteen hospitals, and held its first General Chapter at Rome at which the Constitutions were drawn up. These were approved by Pope Sixtus V. and confirmed by Paul V. in 1617, who, in a Papal Brief, declared the Brothers to be true religious, and Urban VIII., in 1624, granted them all the privileges and rights of the Mendicant Orders.

The Spanish houses had no connection with those in other countries, so there were two Generals of the Order, one for Spain and the West Indies, and one for France, Germany, Austria, and Italy; the former till modern times resided at Granada, the latter at Rome.

The first hospital of the Order in France was at St. Germain, Paris, founded by Queen Mary de' Medici; eventually forty hospitals in various parts of France were entrusted to the Brothers' care.

During the Revolution most of these were sacrificed, but the Brothers were so generally useful that after order was restored they were able to return, and at present they have numerous hospitals in France, where they are known as the Brothers of Charity; they have devoted themselves especially to the care of the insane, but not exclusively; they also have charge of incurables, of the aged, and of the sick.

The Brothers have hospitals in England, Ireland, Italy, Germany, Austria, Bavaria, Spain, Poland, Brazil, and two in the Holy Land. When the plague raged in Vienna in 1713, the Brothers were called to nurse the stricken in the infirmaries, and nearly all fell victims to it.

Besides the three usual vows, the religious of this Order take a fourth vow of lifelong devotion to the care of the sick.

The novitiate lasts two years; novices may be admitted between the ages of fifteen and thirty; they devote their free time to the study of medicine and surgery, but only a few are allowed to become priests. The direction of the hospital itself is under a secular Governor, and the house-surgeon must also be a secular; these are assisted by the Brothers, who after being trained act as nurses, and who are often graduates in medicine and surgery. Although the Order is not clerical, priests desiring to devote their sacred ministry to the Brothers and the patients are received.

The habit is of black cloth with scapular of the

same material, and a little round stiff capuce or hood ; a leather girdle is worn round the waist. Since the political troubles of 1856 and 1868 in Spain, the Spanish houses have been suppressed, and there is only one General for the whole Order; his seat is in Rome at the Convent of St. John Calybite.

The Hospitallers live in the hospitals under a Prior, where they spend their time in serving the sick, and in performing the usual duties and exercises of the religious life. They assist daily at Holy Mass, and meet together for prayers, meditation, the recital of the Office of Our Lady, spiritual reading, meals, and recreation.

The Order now contains 11 provinces. The number of the Brothers is now 1,480, and they have 105 hospitals and 13,000 beds.

There is one hospital in England of the Order at Scorton, near Darlington, Yorkshire, founded in 1880. There is a house at Stillorgan, near Dublin.

The North-American Hospital was founded from the French province.

BROTHER OF MERCY.

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BROTHERS OF MERCY.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1839.

MOTTO:

Beati Misericordes.

THE full title of this Institute is the "Brothers of Our Lady of Mercy"; it was founded by Monsignor Scheppers at Malines, Belgium, in 1839. The principal object the members of this Congregation have in view is to attend not only to their own perfection, but also to labour for the salvation of their neighbours, in prisons and hospitals, and to take charge of the education of boys, principally orphans and children of the poor classes, but also of all grades of society. They were invited to England in 1855 by the late Cardinal Wiseman, and now have several schools here (see Appendix). About 900 boys receive a Christian education in these establishments.

The Brothers were approved by Pius IX., of pious memory, on the recommendation of the present Pope, Leo XIII. (then Cardinal Pecci), who also approved their Constitutions.

The novitiate lasts one year; the novitiate house for England is at Malines.

The Brothers wear a black habit and scapular, with a brown cross on the breast.

THE PRESENTATION BROTHERS.

EDUCATIONAL. UNDER SIMPLE VOWS.

Founded Early in the Nineteenth Century.

THE Presentation Brothers, or the Brothers of the Presentation of the Blessed Virgin Mary, were founded early in the nineteenth century by Edmund Rice, for the education of boys of all classes, but principally of the poor. The Institute sprang up at an epoch in the ecclesiastical history of Ireland which is second only in importance to the conversion of the country by St. Patrick. Irish Catholics were, after 300 years of persecution, just coming forward to take their part in the religious and secular affairs of their country, and one of the most important developments of the period was the founding of various Institutes of both men and women for the sanctification of the members and for works of mercy of every kind.

Foremost among all the needs of the hour was the education, on Catholic principles, of the people, and for this object the Presentation Brothers were founded. The Institute embraces the education of boys of all classes; it has colleges for the sons of professional men, parochial schools for the artisans' children, and orphanages and industrial schools for orphans and waifs and strays, all of

which establishments are conducted by its members.

The Holy See has on several occasions notified its approval of the work of the Institute, and his present Holiness Leo XIII., in 1889, and again in 1899, granted rescripts of approbation and confirmation.

At present the Institute has houses in every province of Ireland, and the Brothers also conduct three large institutions in England (see Appendix). The demand for branch houses at home and abroad has induced the Superiors to build a large novitiate and training college for young men anxious to devote themselves to the work of education; this is situated on a picturesque spot called Mount St. Joseph, in Cork, and is the residence of the Superior-General and his assistants.

The dress is a black habit and scapular, with a capuce, a girdle, and beads. A white mantle and capuce are worn at certain ceremonies.

THE BROTHERS OF ST. PATRICK

OR

PATRICIAN BROTHERS.

EDUCATIONAL. UNDER SIMPLE VOWS.

Founded 1808.

THE Institute of the Brothers of St. Patrick was founded by the Right Rev. Daniel Delany, Bishop of Kildare and Leighlin, at Tullow, county Carlow, in 1808.

The object of the Institute is the Christian education of youth after the personal sanctification of the members. The Institute was formally approved by his Holiness Leo XIII. in a decree published in 1888, and confirmed in 1893.

The novitiate house is at Tullow, at St. Patrick's Seminary; the novitiate lasts five years.

The Institute is governed by a Superior-General, who resides at Tullow, and four assistants.

The habit is the same as the Irish Christian Brothers.

The Brothers, after their profession, live in community.

CANON REGULAR OF THE LATERAN.

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CANONS REGULAR OF THE LATERAN (AUSTIN OR BLACK CANONS).

By Dom Gilbert Higgins, C.R.L.

MIXED. UNDER SOLEMN VOWS.

Date of Foundation as an Order disputed.

MOTTO:

Cor unum et anima una.

"Canon" formerly meant a cleric following a rule and living in community. This class of clergy has, according to Suarez and other eminent writers, always existed in the Church. Early in the fifth century St. Austin introduced this manner of life into his cathedral; hence the appellation "Austin Canons." In the eighth century Chrodegang, Bishop of Metz, re-established community life in his chapter. But in spite of his conduct being supported by the Councils of Aachen in 789 and Mainz in 813, Canons came to live on their private means and in separate houses, and were styled "Secular Canons." Those that preserved the old traditions were called "Canons Regular."

These, like the Secular Canons, possess each his canonry, giving him right to a stall in choir and to a voice in chapter. Unlike Secular Canons, they take solemn vows and dwell in community.

There exist to-day five branches or Congrega-

tions of Canons Regular: The Lateran (Black Canons), the Norbertine (White Canons), that of St. Maurice, the Croisiers, and the great St. Bernard. All follow the rule of St. Augustine, but are otherwise disconnected.

The Black or Austin Canons had fifty-nine houses, containing 773 Canons, in England at the Dissolution. The best-known country houses were Walsingham, Bolton, Newstead, Carlisle Cathedral, Cirencester, and Waltham. In London they had the churches of St. Bartholomew the Great and St. Mary Overy. They frequently figure in English history in connection with St. Thomas of Canterbury, Oxford University, and the Pilgrimage of Grace. Adrian IV., the only English Pope, was a Black Canon.

In Scotland they possessed twenty-seven houses, St. Andrew's Priory, Holyrood Abbey, Scone, and Inchaffray, among others.

In Ireland the Abbots of St. Thomas's, Dublin, and Raphoe, and the Priors of Christ Church and All Hallows (Dublin), Kells, Connell, Louth, Athassef, Killagh, and Newton had seats in the Irish Parliament. In 1646 the Black Canons of Ireland were formed into a separate Congregation, that of St. Patrick, which, in 1699, was united to, and is to-day represented by, the Congregation of the Lateran.

Regular Canons lived in the Lateran Basilica until 1331, when Boniface VIII. replaced them by Secular Canons. In 1446 Eugenius IV. re-

instated them, but eventually they were displaced for good, retaining the title of "Canons Regular of the Lateran."

The Lateran Congregation rapidly spread over Italy, but to-day has monasteries only in Gubbio, Genoa, Lucca, Bologna, Orvieto, Ravenna, Naples, and Rome. Their best-known churches in the Eternal City are S. Pietro in Vincoli and S. Agnese *fuori le mura*.

In France they had till recently three houses. In Belgium they are to be found at Louvain, Liège, and Namur. In Austria and Poland they hold large abbeys, one of which, St. Florian's, supplies priests for thirty-six parishes. In Spain and South America they have flourishing houses. At the outburst of the French persecution of 1880 some Canons Regular of the Lateran came over to England, where they have founded houses at Bodmin (novitiate), Truro, Spettisbury (house of studies), St. Ives and Stroud Green, London.

The habit is a black biretta, with cassock and linen rochet, which they wear continually. In choir from All Saints' Day to Easter they wear over this a cappa, consisting of a black cloak and mozetta. It is this adjunct to their costume which has caused them to be called Black Canons.

They are bound to daily chapter Mass and to the choral recitation of the Divine Office. In England, besides their liturgical duties, the Canons undertake parochial work, the care of schools, and preaching missions and retreats.

CANONS REGULAR OF THE HOLY CROSS.

MIXED. UNDER SOLEMN VOWS.

Restored 1211.

THE Canons Regular of the Holy Cross are a branch of the Augustinian Canons; they were restored and reformed in 1211 by the Venerable Theodore de Celles during the reign of Pope Innocent III., who approved them in 1216. Like all the Canons Regular, their first object is the recitation in choir of the Divine Office, and with this they combine the duties of a missionary priest. Their rule is that of St. Augustine, to which they add their own Constitutions.

Their habit is of white cloth, with a black scapular, on which is a Maltese cross in white and red; a black sash is worn round the waist, so tied that it forms a Greek cross before and behind; over the habit is worn a black cloth cape.

These Canons have the special privilege of blessing rosaries, and attaching an indulgence of 500 days to each bead.

They had one house in England, at Newmarket, Cambridgeshire.

GROUP OF FRANCISCAN SAINTS, SHOWING THE CAPUCHIN HABIT.

[*To face p.* 59.

CAPUCHINS.

MIXED. UNDER SOLEMN VOWS.

Founded 1209.

MOTTO :
Deus Meus et Omnia.

If we consider the Capuchin Order as a reform of the Franciscan, we must date its foundation from 1209, when the Seraphic Order was founded by St. Francis of Assisi. If, however, we date its foundation from the time it was constituted an independent branch, this happened in 1525, but a Bull of Pope Urban VIII. in 1627 explained that the Capuchins were undoubtedly true and genuine Friars of the Order of St. Francis, and could trace their descent in an unbroken line from him. It is, in fact, a separate but not a new Order, with separate constitutions, but equally a branch of the great Franciscan Order, as the Observants and Conventuals are separate branches. The Capuchins are thus held to be a distinct branch, because in their Constitutions they adopted a stricter and more austere interpretation of the rule which originated with the humble Patriarch of Assisi, whom they rightly look upon as their original founder.

Its foundation is so interesting that we must briefly sketch it. The originator of the Reform was an Observant, Friar Matthew of Bassi, a zealous member of the monastery of Montefalco in Umbria, well-known as a good preacher; he desired a stricter rule of life than he was living under, and especially he wished to go back to the pointed capuce which he had discovered was the shape originally worn by St. Francis, and to allow his beard to grow, after the example of the holy founder. At this period the Order of Friars Minor was split up into two great sections—viz., the Observants and the Conventuals.

As the other friars did not share these views, he left his monastery secretly and proceeded to Rome in 1525, and succeeded in getting an audience of Pope Clement VII., who received him kindly and permitted him and those who might join him to adopt the original habit with the pointed capuce attached to it, to wear a beard, to live as hermits in hermitages whence they could go about preaching; but every year he was to present himself at the General Chapter of the Observants, to testify that he belonged to them and was under obedience to them. On his thus presenting himself the following year, the Provincial threw him into prison as an apostate, from which, after four months' imprisonment, he was liberated through the intercession of the Pope's niece, the Duchess of Camerino.

He was then joined by many other friars, among them his own brother Louis and Friar Raphael

of Fossombrone; but as they roused the enmity of their former brethren by joining Friar Matthew, the Pope Clement VII. put them all under the General of the Conventuals, and permitted them, by a Bull dated 1528, to receive new members into their community. The Bull of Paul III. in 1535 is the ecclesiastical confirmation of the Capuchins as a separate branch of the Friars Minor.

The Capuchins, by their zeal in mission work, and especially in serving those stricken by the plague, soon won the admiration and reverence of the world and became very popular. Four monasteries were erected in the course of scarcely two years, and in 1529, at the first General Chapter at Alvacina, Friar Matthew was chosen as Vicar-General, and the first draft of the Constitutions was drawn up. The principle upon which they were based was the observance of the rule of St. Francis of Assisi in all its primitive austerity, with a special renunciation of all Papal dispensations that relaxed the severity of the Rule which had from time to time been granted, and especially was the most extreme poverty the note of the Order. Neither individual members, nor monasteries, nor the Order itself can possess any property. The Capuchins have the use only of all necessary things: they possess nothing; they may collect no provisions; they may only build poor, mean churches and monasteries; their very chalices must be of pewter; they are not only the poorest

of all Orders, but they wish to rank humblest of all religious Orders. They are also bound to a most austere life; they rise at midnight for matins, go barefoot, wear rough clothing, and practise the usual bodily mortifications of the strict Orders of the Church.

Though the Order spread so quickly, it received some severe shocks in the beginning of its career; the Observants in 1534 obtained a decree from the Pope forbidding their friars to pass over to the Capuchins, so styled, for the first time, and the numerous complaints brought against it and the apostacy of Friar Bernardine in 1542 almost persuaded the Pope to withdraw his approbation. Friar Matthew resigned his office of Vicar-General at the end of a few months and returned to an eremitical life. His successor, Friar Louis of Fossombrone, was later expelled, and the third Vicar-General, Friar Bernardine of Siena, a former Observant, lost his faith, left the Order, apostatized, and contracted a sacrilegious union with some heretic. After these scandals the Holy See forbad the Capuchins to preach, and the Order was only saved from suppression by Cardinal San Severino, who pleaded that one traitor did not destroy the College of the Apostles. Two years later the Capuchins were again allowed to preach, and from this time the Order flourished peacefully, and soon spread over the whole Catholic world.

They soon had three friaries in Paris. In 1578 the first Spanish convent was opened at Barcelona;

in 1594 the first Bavarian convent was opened at Innsbruck, and soon houses were established at Munich and Salzburg. In 1619 Paul V. released them from their dependence on the Conventuals, and raised them into an independent Order with a General Minister at their head. The Order attained its zenith in 1775, when it had 64 provinces and about 31,157 subjects.

In the mission-field the Capuchins were such zealous workers in olden times among the heathen and heretics that they became one of the most popular Orders. During the reign of Charles I. twelve Capuchins, under the leadership of Friar Cyprian of Grannaches, came to England as chaplains to Queen Henrietta of France. They laboured in London successfully for thirty-nine years, and brought many heretics to the faith. They were expelled the country during the Commonwealth. Many districts in France, Germany, and Austria, owe the preservation of their faith to the zeal of the Capuchin Friars, and for their co-operation in times of trouble many earthly princes, as well as many Popes, owed them a heavy debt of gratitude. In 1782 they had no less than 523 mission stations; of these 125 were in Europe, 44 in Asia, 26 in Africa, and 228 in America, served by French, Spanish, Italian, and German Capuchins. During the French Revolution they lost many of these stations and many changes took place; a great many of their convents were suppressed. They are now most numerous in Italy,

Bavaria, and Switzerland; they have mission districts still in Bulgaria, Turkey, and other parts of Europe; eight in Asia, three in Africa, and four in America. In all these districts they have schools and colleges, churches, orphanages and mission houses.

From its earliest days it has been a learned Order, given to the study of philosophy, theology, foreign languages, and especially the dead languages, The time of study in the novitiate for clerics is the same as in the Society of Jesus and other learned Orders—seven years, of which three years are given to philosophy and four to theology, and no student is admitted to the priesthood who has not spent these seven years in the appointed studies. No Order, it is said, except the Jesuits has numbered so many great men, princes, dukes, and noblemen, in its ranks as the Capuchin. It has given 7 Cardinals to the Church, 11 Capuchins have refused the honour; it has had 2 Patriarchs, 11 Archbishops, and about 70 Bishops, besides 22 who declined to accept bishoprics. Higher than princes and cardinals, dukes and bishops, are the six saints and nine blessed of the Order; besides these, the causes of twelve other Capuchins for beatification are still in process.

Capuchin nuns are a branch of the Poor Clares, who have as far as possible adopted the dress of the friars, and who keep the rule of St. Francis in all it strictness.

The habit of the friars is like the Franciscan, of coarse brown serge, but with the pointed capuce attached to it, and a short brown cloak of the same material reaching below the waist; a piece of rope is used as a girdle; sandals are worn, and all the friars wear a beard.

The novitiate lasts one year, but solemn vows are taken only at the end of four years.

There are six Capuchin monasteries in England: that of St. Francis, Crawley, founded in 1861; our Lady of Seven Dolours, Peckham, founded in 1852; St. Francis, Chester, founded in 1864; St. Fidelis, Erith, founded in 1870; the Immaculate Conception, Olton, near Birmingham, House of Studies, founded in 1889; one in Wales, St. David's, Pantasaph, founded in 1852, with the novitiate; and four in Ireland; two at Cork, one at Kilkenny, and one in Dublin.

Until recent years, the Capuchins had friaries at Pontypool, Dulwich, and Nuneaton; these have been given over to the respective Bishops. It has also been the custom for the Capuchins to nurse, so to speak, young missions until they were able to support a priest of their own. Thus, during the last fifty years, the Capuchins have started, or taken care of, missions at the following places: Flint, Mold, Holyhead, Horsham, East Grinstead, West Grinstead, Northfleet, Dartford, Greenhithe, Abersychan, Cwinbran, Risca, Blaenavon, Blackwood, Abertillery, Penllwyn, Ross, Aberdare, Bedworth, Saltney, Rossett, and Holm-

wood. All these, with the exception of three, are now under the care of the Bishops.

It is further interesting to note that the old Church of St. Patrick, Soho Square, London, was built by an Irish Capuchin, Friar Arthur O'Leary.

CARMELITE FRIAR.

[*To face p.* 67.

CARMELITES.

By the Rev. Benedict Zimmerman, O.C.D.

CONTEMPLATIVE. UNDER SOLEMN VOWS.

Founded in the Twelfth Century.

MOTTO :

Zelo zelatus sum pro Domino Deo exercituum.

The Order of Our Blessed Lady of Mount Carmel derives its origin as well as its name from Mount Carmel in Palestine, famous as the scene of the contest between the prophet Elias and the priests of Baal. The "Sons of the Prophets," established by the prophet Samuel, acknowledged Elias, and after him his disciple Eliseus, as their Superior. These Scriptural facts have induced the early Fathers, especially St. John Chrysostom, to consider Elias as the founder and model of religious life, and Mount Carmel having been a place of pilgrimage as early as the fourth century, and the seat of a monastery in honour of St. Eliseus since the sixth, the Carmelites considered themselves justified in admitting, if not an uninterrupted, at least a moral connection between themselves and the "Sons of the Prophets" and their celebrated Superiors. It is not necessary to

enter into the details of a somewhat vehement discussion on this point, which began in the fourteenth century and lasted until the end of the seventeenth, when the Pope imposed silence upon the parties concerned. Suffice it to say that as a religious Order, in the modern sense of the term, the Carmelites cannot be traced farther back than the times of the Crusades. By the end of the twelfth century they had settlements not only on Mount Carmel, but also on the banks of the Jordan, in Jerusalem, and many other places of the Holy Land, as well as at Antioch. A rule was given them by Albert, Patriarch of Jerusalem, in 1209, which received the approbation of each successive Pope until the second Council of Lyons (1274) confirmed the Order once for all.

The rise of the Mahommedan power in Palestine made it impossible for Christians to live there in safety, and drove the Hermits from Mount Carmel; they founded a convent in Cyprus and another in Sicily; some went to Provence, while others came to England (Christmas, 1241), where they founded four houses: one about three miles from Alnwick, in Northumberland, now a ruin; another near Aylesford, in Kent, which is still preserved; the third near Newenden, also in Kent; and one on the coast of Norfolk. At a General Chapter held in 1247 at Aylesford, when St. Simon Stock was elected General, it was decided to apply to the Pope Innocent IV. for some changes in the rule, whereby the Carmelite friars were trans-

formed from a purely contemplative into a Mendicant Order. Now foundations became numerous, the principal ones being London (1248), Cambridge (1249), Oxford (1253) and York (1255). At the same time much opposition arose owing to the Order not having been approved by the fourth Lateran Council (1215), while, on the other hand, the austerity of the rule caused discontent among the younger Religious, many of whom had joined it when they were undergraduates of the two Universities. In this sore plight St. Simon Stock addressed himself to Our Lady, asking her protection against the attacks of the secular clergy, and for a privilege which might reassure his discouraged brethren. Our Lady appeared to him July 16, 1262 (not as is generally stated, 1251), advising a further appeal to the Pope, and at the same time promising that "whosoever dies in the Carmelite habit shall not suffer everlasting fire." This is the origin of the devotion to the brown scapular. A miraculous event which took place very soon after showed St. Simon that the promise held good not only with regard to the friars, but in the case of any layman who donned the religious habit. Since it can be worn without inconvenience and in a small form, the scapular has come to be considered the essential part of the Carmelite habit, to which the promise is exclusively attached. Our Lady also appeared to John XXII. shortly before his election to the Papacy, promising that those who not only wear

the Carmelite habit, but also fulfil certain conditions, shall not remain in Purgatory beyond the first Saturday after death (Sabbatine Indulgence, 1316).

The assurance thus granted by the Blessed Virgin had its effect, inasmuch as from 1267 to the end of the century sixteen convents were founded in England, and another fifteen in the first half of the fourteenth century, not to mention a dozen houses in Scotland and twice that number in Ireland. Although less numerous than the Franciscans and Friars Preachers, the Carmelites became very popular, especially during the ascendency of the House of Lancaster, when they held the position of Royal confessors, which involved a power not unlike that of a minister of public worship in modern times. Towards the end of the fourteenth century there were as many as 1,500 Carmelite friars in England (and Scotland ?), but 100 years later the total number of English friars was only 600. In addition to their colleges at Oxford and Cambridge, they had a large school in London (*studium generale*), to which students flocked from every province of the Order, besides schools of philosophy at Winchester, of theology at Coventry, etc.

During the great Schism the Order, like all religious bodies, was split into Urbanists and Clementists, according to the politics of the various countries. The English province belonged to the Urbanist, the Scotch to the Clementist

obedience. Upon peace being restored to the Church, the two branches were united; but forty years of division had produced differences which could not easily be overcome by the rulings of General Chapters, but had to be met by reforms. Pope Eugenius IV. having (in 1431) mitigated the rule in several points, John Soreth undertook a reform of the Order. To him also is due the establishment of convents for nuns who followed the rule of Our Lady of Mount Carmel. His work as reformer was successfully continued by John Baptist Spagnuoli and the Congregation of Mantua, and later on by the Congregations of Mount Olivet, of Albi, Rennes, and Touraine.

But the most celebrated reform is that inaugurated in 1562 by the great Spanish Saint, Teresa de Ahumada. Deploring the havoc made by Protestantism, she conceived the idea of founding a small convent where the primitive rule should be observed in all its austerity, and such was the success attending her work that at the time of her death (1582) there were seventeen convents of nuns and fifteen houses of friars, who, under the government of a Provincial, carried out the instructions of Teresa of Jesus and John of the Cross. Notwithstanding unheard-of opposition, the reform spread rapidly, not only in Spain and Portugal, but also in Italy, France, Belgium, Germany, Austria, Poland, and other countries. The Reformed or Discalced Carmelites were finally separated from the Calced in 1592, and a further division took place in 1597, when the

foreign houses of the Order were established under the title of Italian Congregation, as distinguished from the purely Spanish provinces. Under the administration of the Marquis de Pombal, in the second half of the eighteenth century, the Portuguese province became independent of the Spanish Superiors.

The object of St. Teresa's reform was to re-introduce the purely contemplative life, and although the rule is very strict in itself, it was further improved upon by the foundation of the "Deserts," a certain number of convents where the eremitical life is practised in a higher degree than even in a Charterhouse. But St. Teresa was also anxious to see her Order devote itself to missionary work, and during her lifetime missions were founded on the Congo and in Mexico. The Italian Congregation took up the missions with zest. From Persia, their first field of labour, they proceeded to Bombay, Goa, Quilon and other parts of the Indian Peninsula; they even endeavoured, though unsuccessfully, to penetrate into China and Japan; they went to Syria (where, in 1631, Mount Carmel once more became the property of the Order, which derives its name from that holy mountain), Armenia and Turkey, and they founded missionary stations on the banks of the Mississippi. And, what is more, acting upon the suggestions of the Discalced Carmelites, Pope Gregory XV. established the Congregation of Propaganda which now rules supreme over all missionary countries.

Besides the evangelization of the heathens that of heretics was not neglected. The Dutch mission had its origin in 1648, yet long before this date the Discalced Carmelites had found their way to England. Henry VIII. having suppressed, in 1538 and the following year, forty Carmelite convents (counting that of Calais), the Order disappeared from England; in Scotland it lingered on for a quarter of a century, while in Ireland it continued in a more or less crippled state and under precarious conditions. But in 1615 Father Simon Stock (Thomas Doughty), a Lincolnshire man, established a mission in England which produced ample fruit until its extinction in 1849. At the time of the accession of James II. the Carmelites had residences in London (Bucklersbury), Hereford and Worcester, as well as a number of isolated stations.

Cardinal Wiseman reintroduced the Discalced Carmelites in England in 1862, giving them a house in Kensington, where Father Augustine (Hermann Cohen), a converted Jew, at first an artist of repute, afterwards an eloquent preacher and ascetic monk, founded a community. There are at present two houses of Discalced Carmelites in England, Kensington and Wincanton in Somerset; three in Ireland, Clarendon Street and Gayfield in Dublin, and Loughrea, county Galway. The Calced Carmelites have several houses in Ireland and the United States, and a small residence in England (near Manchester).

The Carmelite Rule is very strict. The fasting

season begins on September 14 and lasts until Easter; the use of meat is forbidden at all times except in case of illness. Several hours by day and night are devoted to vocal and mental prayer, other times are set apart for manual labour or study, and silence and solitude still remind the Carmelites that they were hermits before being mendicants. The Fathers occupy themselves chiefly with the direction of souls and the various works of the sacred ministry. The Order can also boast of many men of learning.

The habit consists of a brown tunic, reaching to the ankles, a leather girdle, a large scapular, hanging from the shoulders to the knees, a brown hood, and a white mantle with hood, which are worn in church and in public. For this reason the Carmelites were called "Whitefriars."

As to the government of the Order, the two branches of Calced and Discalced Carmelites are even now independent of each other, both being ruled over by a General and some Assistants, who are elected from time to time by the General Chapters. The term of office of Provincials, Priors, etc., is, as a rule, three years. Since the wholesale destruction of religious houses in Spain and Portugal seventy years ago the Congregations of these two countries have ceased to exist, so that at present there are no more subdivisions in the Order. The Spanish Carmelites, both nuns and friars, belong to their respective Orders, whether Calced or Discalced.

CARMELITE TERTIARIES.

ACTIVE. UNDER SIMPLE VOWS.

THESE Brothers are laymen living in community under the Rule of the Third Order of Our Lady of Mount Carmel and under the jurisdiction of the Discalced Carmelite Fathers. They direct schools, and have a large asylum for the blind, on the Braille system, at Drumcondra, Dublin.

CARTHUSIANS.

CONTEMPLATIVE. UNDER SOLEMN VOWS.

Founded 1086.

MOTTO :
Stat Crux dum volvitur orbis.

THE Carthusian Order, the strictest in the Church, enjoys the unique distinction of never having been reformed, for the simple reason that it never needed reform.

Its holy founder, St. Bruno, was born at Cologne, and from his earliest childhood was noted for his piety. His parents, as he grew up, sent him to Paris to study philosophy and theology; here he greatly distinguished himself, and, after being ordained, was made Canon of Rheims, a city then celebrated for its college, in which the Saint was the teacher of many afterwards celebrated men. The longing to leave the world, which grew stronger daily, induced him to leave Rheims, and, with six companions, he presented himself to St. Hugo, Bishop of Grenoble, and asked permission to found an Order whose members should give themselves up to a contemplative life of austerity and solitude while still living in community.

ST. BRUNO, FOUNDER OT THE CARTHUSIANS, IN HABIT AND COWL.

[*To face p.* 76.

St. Hugo, having been warned in a dream of their coming, granted their request, and gave them a site in a lonely desolate valley among the mountains fifteen miles from Grenoble. The spot called Chartreuse, from which the Order takes its name, was so barren and uncultivated that it might well be called a desert. Here Bruno and his six holy companions built a church, and round it some cells, in each of which at first two monks dwelt; but this was soon altered, and a cell was built for each monk, and this arrangement continued from then to the present day, when each Carthusian lives, sleeps, works, prays, and, except on certain feasts, eats in his cell.

St. Bruno remained only six years at Chartreuse, and then, in obedience to the call of Pope Urban II., a former pupil of his, he went to Rome, and was never able to return to the monastery at Chartreuse, which he had put under the government of Landwin, the most capable of his subjects, and under the protection of the Abbot of Chaise Dieu. Before he died he founded another monastery at La Torre, in the Diocese of Squillace, Calabria, on a site given him by Roger, Count of Calabria, which was dedicated to Santa Maria dell' Eremo, and generally known as the Romitorio. In this monastery he died in 1101.

The Order in the beginning did not spread at all quickly; the first written rule appears to have

been drawn up by Guigo, the fifth Prior of Chartreuse, who wrote an account of their customs for the guidance of new foundations. These were confirmed in 1208, but the final Constitutions were not confirmed till 1688, when Pope Innocent XI. gave the final approbation. The Order itself was formally approved by Pope Alexander III. in 1170.

On account of the extreme austerity of the rule, members of any other Order may pass into the Carthusian, and, if they return to their own Order again, take the place they held when they left, but a Carthusian cannot leave his Order for any of the others. The rule for the Fathers differs in some respects from that observed by the lay-Brothers; the Fathers live each in his cell in a different part of the monastery from that assigned to the lay-Brothers, who do not live in separate cells. Formerly each monk prepared his own food in his cell, but now it is prepared and brought to him at his hatch close to his cell door by the lay-Brothers, except on Sundays and certain feasts, and when a death occurs in the community; then the monks all dine together in the refectory.

The rule is very severe as regards fasting. The monks fast from Holy Cross Day to Easter, during which time only one meal a day is allowed and 4 ounces of bread for evening collation. The rule prescribes fasting on bread and water once a week, and, with the special permission of the Superior, the monks may fast three days a week

on bread and water. Meat is forbidden at all times, even in illness; fish is allowed, and vegetables all the year round. Butter, eggs, and cheese are allowed, except in Lent, Advent, and on Fridays. Wine or beer or cider is allowed all the year round.

In olden times the principal occupation of the Fathers in their cells was copying manuscripts, old classical works, and other documents. Now their day is divided into periods, in which they are engaged either in work or prayer; on ferial days they say the Little Hours in their cells, but rise at midnight for Matins and Lauds sung in choir, and Vespers are also said or sung in choir. On Sundays and some feasts all the Divine Office except Compline is sung in the choir. Our Lady's Office is said daily, in addition to the Divine Office, and the Office for the Dead is said very frequently, sometimes in choir, sometimes privately in the cell. Devotion to the holy souls is a mark of the Carthusian spirit. Silence and solitude are the leading notes of the Order; they have no daily recreation, only on Sundays and certain feasts, and once a week they go out for a long walk for two or three hours, when they are allowed to talk. This walk (*spatiament*) is an old Carthusian custom which dates from the beginning of the Order; then it was also the custom for the monks to go for a walk daily within the limits of the monastery lands.

Besides the lay-Brothers there is a third class,

called Donnés, who attend to agricultural and other work outside and inside the monastery, as well as the lay-Brothers; these are often men who are not strong enough to keep the rule in all its austerity; after some years they can be admitted to profession as lay-Brothers. They wear a brown habit, except on Sundays and feast-days.

The habit of the Carthusians is all white; the capuce and scapular are also white, but they are of coarse, rough material; the girdle is of leather. On journeys a long black cloak is worn over the habit. The novices wear this black cloak whenever they assist at Holy Mass or at the offices said in choir.

Under the habit a hair-shirt is always worn.

In the twelfth century there was a sort of division in the Order, but it was never strong enough to render those who followed the mitigated observance an independent Order. It arose in the monastery of Lewigny, where one of the monks named Guido left the community because he found the rules too severe; the gift of an estate and some other companions joining him enabled him to found another monastery. He and his monks followed the rule of St. Benedict, to which he added some of the Carthusian Constitutions, and they retained the habit. They were known in Scotland, where they afterwards had three houses, as the Friars de Valle Olerum, after the spot where their first monastery was situated. They founded about twenty priories from the mother-house.

The Carthusian Order spread into most European countries, and in 1360 had about 400 monasteries and convents; its renown sounded throughout the world, and its monks were often chosen for the visitation of other Orders. When at its prime the Order had sixteen provinces; two members of each province were elected to attend the General Chapter. Many of their monasteries possessed great riches and treasures of art and literature.

The great Papal Schism divided the Order into two parties, each with its own General in the fourteenth century.

The Carthusians have given four Cardinals, seventy Archbishops and Bishops, and many illustrious writers to the Church, among whom may be mentioned Walter Hilton, the celebrated author of a well-known mystical book, written for a recluse, called "The Scale of Perfection," and Denis the Carthusian, a learned and holy man. Among the canonized Saints of the Order our own Bishop of Lincoln, St. Hugh, must be mentioned.

The Grande Chartreuse at Grenoble was destroyed at the French Revolution, and with it the library and pictures and other art treasures; two houses in Switzerland were destroyed in the revolution of 1848, and the Italian monasteries were robbed of their possessions by the Piedmontese; the Certosa of San Casciano, near Florence, is still inhabited by the monks, but,

being in the hands of the Government, is thrown open to the public, who are allowed to go inside the enclosure.

There is no truth in the report that the monks have sold the recipe for making their world-famed liqueur to the French Government; it is a secret which by their Constitutions can never pass out of their Order. The sale and manufacture of this liqueur are on so extensive a scale that the Order derives a large income from the proceeds. Four Brothers and some servants (thirty) at Fourvoirie are exclusively occupied in the manufacture of the liqueur; even the bottling, corking, labelling, and packing provide constant occupation in the house of Fourvoirie (five miles from the Grande Chartreuse), where it is made.

In 1816 Grenoble was reinhabited by the Carthusians; seven other houses were built or restored in other parts of France; but in 1883, when their safety was again threatened, some of the monks came to England, and founded the now well-known monastery of Parkminster, near Cowfold, in Sussex.

At the time of the dissolution of the monasteries under Henry VIII. there were seven monasteries and two cells of the Order in England, where the name Chartreuse was corrupted to Charterhouse, which is still retained in the public school of that name. The Carthusians refused to accept the royal supremacy; one member of the Order who did so bitterly repented, and was reconciled

to the Church. The Prior and several monks of the London Charterhouse were hanged for their constancy to our holy religion, and the remaining eight died of starvation and fever in Newgate, where they were imprisoned.

The Carthusians of Sheen, who fled to Flanders on the accession of Elizabeth, and the Brigittines, of Sion House, Isleworth, were, according to Alban Butler, the only two Religious Orders in England who were never dispersed, but we think to these must be added the Dames Anglaises of the Convent of the Bar, York.

The date of the foundation of Carthusian nuns is 1145, in the days of the seventh General, St. Anthelm; they soon had five convents, but in 1368, as they were spreading further, a General Chapter of the monks forbade them to found any more houses. They follow the same rule as the monks, except that they do not live in a separate cell and take their meals in common in the refectory. The choir-nuns are called Deaconesses; they always make their vows into the hands of the Bishop, and at their profession receive the stole, maniple, and crown, but only wear them on the day of their profession and feast of their jubilee and their burial-day. A black veil is worn every day, and makes the distinction between the professed and novices.

There are no Carthusian nuns in England or America, but they have three convents in France.

The novitiate for the monks lasts one year

and a day, after which they make simple vows, and after four years the final solemn vows are taken.

The only Carthusian monastery in England is the one above mentioned at Parkminster, in Sussex, where there are now fifty choir-monks and twenty-eight lay-Brothers and eight Donnés.

CHRISTIAN BROTHERS.

EDUCATIONAL. UNDER SIMPLE VOWS.

Founded 1802.

THE Irish Institute of Christian Brothers was founded by Edmond Ignatius Rice in 1802. The object of the members, after their own santification, is to devote themselves entirely to the Christian education of children, after they have prepared themselves for their work by the studies prescribed by their rule. The Institute was formally approved and confirmed by Pope Pius VII. in 1820, and has since received marks of favour from Pius VIII., Gregory XVI., Pius IX., and his Holiness Leo XIII.

The first novitiate is at Baldoyle, county Dublin, where postulants are prepared for their clothing, and when sufficiently advanced are moved to the training college at Marino, where the novitiate is completed. Postulants should be between the ages of sixteen and twenty-five at the time of their admission, and must possess sufficient ability for the acquirement of the knowledge required of them. The Institute is governed by a Superior-General, who resides at Marino, and is assisted in the government by four Brothers.

See Appendix, for list of houses in England and Ireland.

CISTERCIANS.

CONTEMPLATIVE. UNDER SOLEMN VOWS.

Founded 1098.

MOTTO :
Cistercium.

THE Cistercian Order is a branch of the Benedictine, and was founded by St. Robert; it gets its name from the ancient mother-house at Cistercium (now Citeaux), fifteen miles from Dijon; the old monastery had been turned into a penitentiary and reformatory, but has now reverted to the Order, and is actually the seat of the Abbot-General of the Order of Reformed Cistercians. St. Robert was born in Champagne; he was of high birth, and entered the Benedictine Order in his youth at Montiel-la-Celle, where a few years after his profession he was made Prior, and soon after that was promoted to be the Abbot of St. Michel de la Tonnerre. His efforts to restore the ancient discipline at St. Michel's were useless, so he returned to Montiel-la-Celle, but he was then chosen as Prior of St. Aigulf's, in Provence, where the monks lived together as hermits, with the approbation of the Pope, under the Benedictine rule. Montiel-la-Celle was an

CISTERCIAN MONK IN COWL.

[*To face p.* 86.

unhealthy spot, so he led his subjects to a wood near Molesmes, where they, with their own hands, constructed themselves some cells and a little chapel of wood. After a little time the discipline became so relaxed, through the lukewarmness of some members, that St. Robert and twenty of the more zealous left them and went to Citeaux, where they settled in 1098 in great poverty. Their edifying manner of life soon won them friends, and Eudes, Duke of Burgundy, finished building their monastery, and gave them lands and cattle, and the Bishop of Châlons raised Citeaux to an abbey, and made St. Robert the first Abbot; but he was obliged to return to the monks he had left at Molesmes the next year, and was succeeded at the "New Monastery," as Citeaux was called, by St. Alberic.

Alberic got Pope Paschal II. to confirm the monastery under the rule of St. Benedict, and then drew up the new Constitutions, which prescribed a brown habit and a strict observance of St. Benedict's rule; the brown habit was soon changed to a white one, with a black scapular. Lay-Brothers were introduced to attend to the domestic duties.

On the death of St. Alberic, in 1109, our countryman, Stephen Harding, became Superior, but he was so strict that no fresh subjects would join his community, which was also reduced by sickness to a small number, till, in 1112, St. Bernard, with the twenty novices whom he told to

leave their bodies outside, knocked at the abbey gates, and soon after the numbers increased so much that Stephen was obliged to open other houses. In 1113 the Abbey of La Ferté, in the diocese of Châlons, was founded; in 1114, Pontigny; in 1115, the celebrated Abbey of Clairvaux, and in the same year Morimond. As all the world knows, the first Abbot of Clairvaux was the great St. Bernard, counted a saint in his lifetime, and from Clairvaux numerous monasteries were founded.

Among the strict observances Stephen Harding introduced was one applying the counsel of perfection of poverty to the chapels and all their ornaments, as well as to the monasteries and the monks themselves. After Clairvaux was founded, he drew up his constitutions commonly called *Carta Charitatis*, with the co-operation of the other Abbots, as the foundation of community life, which established the General Chapter of the Order. Up to this time each monastery was independent. It is contained in five chapters of rules; this was confirmed by Pope Calixtus II. in 1119. After the new Order was thus firmly established, with the approbation of the Church, on a solid basis, it increased so quickly that fifty years after Citeaux was founded it contained 343 abbeys, and this number was more than doubled by the end of the fourteenth century, when it had no less than 700 abbeys, of which St. Bernard himself founded 160 with subjects from Clairvaux. The influence of the Order increased in the same

ratio as the houses. The sanctity of the members was the admiration of the world, so to have a brother or a son in the Order was an honour highly prized. James of Vitry, writing his history of the West in the middle of the thirteenth century, when the Order was in its prime, says: "The whole Church of Christ was penetrated with admiration and reverence for the perfection of these religious as by the perfume of a heavenly balm, and there was no country and no district into which this vine did not send out its branches."

Of the observances of the Cistercians, he mentions that they wear no underclothing, only eat meat in case of serious illness, and abstain, except occasionally when given them as alms, from cheese, eggs, fish, and milk; the lay-Brothers never drink wine, though they do heavy farm work; and all the members of the Order sleep on straw, in their habit and capuce. They rise at midnight, and pass the rest of the night till morning in the choir singing the Divine Office, which is sung so slowly and elaborately that Matins and Lauds take two and a half hours; the Little Office of Our Lady is also said; then Mass is said or sung, followed by a chapter of faults; and the whole of the day is passed in work, prayer, or reading, without a moment being wasted. The strictest silence is kept except at the hour of spiritual conference, and a subject can always speak to the Abbot if he has occasion

to do so. Their fast lasts from Holy Cross Day (September 14) till Easter, and the monks show the greatest hospitality to the poor. The habit is white, with a black scapular and capuce; originally the scapular was brown; round the waist a leathern girdle is worn. In choir the monks put on a white cowl with a capuce attached, this reaches to the ground. The sleeves are a yard wide, and reach below the knees. The lay-Brothers wear a brown habit (the original colour of the Cistercian habit), the same shape as that of the Fathers, but instead of a cowl they wear a cloak. The novices are entirely in white. The novitiate lasts two years.

Among the rules of the Charta Charitatis was one to the effect that all the new foundations were to be under the mother-house, that the same rules were to be observed in all the houses, and that the Abbot of Citeaux was to be the head of the Order, and chosen by vote by the monks of Citeaux and the Abbots of the daughter-houses. A General Chapter of Abbots was to be held every year at Citeaux, but those from Spain were bound to attend every three years; those from Portugal, Ireland, and Greece, every four years; those from Syria, Norway, and Sweden, every five years; and those from single abbeys in more distant lands, every seven years.

The rule was kept in all its strictness for 200 years after the foundation of the Order. At present, owing to increased facilities for travelling,

the Superiors of all European monasteries attend annually.

The monks soon turned their attention to education; they built schools near the churches on their lands. In the monasteries the higher education of those days was given, and colleges of the Order were built at Oxford, Paris, Metz, Würzburg, Toulouse, and Estrella in Portugal, for theology and philosophy. St. Bernard inspired the monks to fill the libraries of their monasteries with literary treasures copied by their industry, but the Order was not celebrated for producing great literary works of its own. It shone more in art than in literature, particularly in architecture and music. The Cistercians are renowned in the history of architecture for the zeal they showed in promoting the spread of Gothic architecture, but their influence was to control the tendency to decorative work whilst preserving the Gothic ideas and spirit, so that their buildings all have this special character of simplicity.

Their influence in agriculture was also very great; their farms were the agricultural schools of olden times, and Princes and Bishops all tried to get the "Grey Monks," as Cistercians used to be called, as stewards and directors of their hospitals and institutions, because of their capacity. In England the cloth industry owes its rise to the Cistercians, though this fact is so forgotten that it will be new to many well-educated people; but by a strange irony of life the pros-

perity of the richest country in the world is due, to a certain extent, to a contemplative Religious Order vowed to the strictest poverty.

The Order has given to the Church four Popes (Eugene III., Alexander III., Benedict XII., and Urban IV.), forty Cardinals, and a great number of Archbishops and Bishops (a Cistercian Bishop is bound to wear his Cistercian habit), and Kings and Princes have been members of it.

We have not space to trace the history of its reform, rendered necessary by the abuses which, in the fourteenth century, crept into this and all the other Religious Orders. Here great controversies arose, about eating meat especially; some Abbots had relaxed the rule, but the Clementine and Benedictine decrees confirmed the ancient rule. This, however was so often infringed that Sixtus IV. issued a brief allowing those members who applied to the General Chapter for leave to eat meat, and in 1485 it was decreed meat should be eaten three times a week in all the houses.

Then came the reforms, the most celebrated of which is that of La Trappe, so called from the name of the monastery in which it began in 1662, under the celebrated Abbé de Rancé. It became a branch of the Cistercian, and followed the "Strict Observance."

The Cistercian Order was introduced into England early in the twelfth century, and soon was firmly established here. The first foundation here is said to have been Furness Abbey, in

Lancashire, which was built in 1127 by Stephen of Blois and Abbot Stephen. There were over 100 Cistercian houses in England at the time of the Dissolution, most of which followed the "Common Observance"—that is, the rule according to the dispensation of Sixtus IV. The Cistercian Abbeys here, as in other countries, were for the most part built in lonely valleys and secluded places, chosen because the monks wished to devote themselves to a life of contemplation and prayer. The beautiful Tintern Abbey was a Cistercian monastery. The county of Yorkshire was very rich in Cistercian houses; there were no less than nineteen, including nunneries and one cell, at the Dissolution.

Citeaux was suppressed in 1790, and made national property the following year. Sixty-two Abbots had governed this world-famous abbey since its foundation, out of whom twenty-three are honoured in the Order as saints or blessed. Most of the foundations all over Europe were abolished in the storm of '93 by the French Revolution, but a few abbeys still remain in Austria, Belgium, and Poland. Of the "Common Observance," the Austrian-Hungarian Congregation, which sprung up in 1859, has thirteen convents; the Belgian Congregation has two; the Italian, founded by Pius VIII., has sixteen. The independent Congregation of La Trappe of the "Strict Observance" possessed forty houses in various places; out of this Congregation arose,

in 1857, that of Senanque, founded by Marie Bernard Barnouin, whose members follow a rule midway between the Strict and the Common Observance, called the "Middle Observance"; it has five houses. The reform of the Congregation of "Casamari" was also formed from the reform of La Trappe; it has five houses in Italy.

There are two flourishing Cistercian abbeys of modern foundation in Ireland, that of Mount Melleray, in county Waterford, and Mount St. Joseph, county Tipperary.

There is one also in England, Mount St. Bernard's Abbey, Coalville, near Leicester, founded in 1837 by the help of the late Mr. Ambrose De Lisle, and one Cistercian nunnery at Stapehill, Wimborne.

At the dissolution of La Grande Trappe in the French Revolution, Dom Augustine L'Estrange saved a part of the community, and pushed the reform of La Trappe to greater severity than De Rance—indeed, beyond the original customs of Citeaux. When several houses had been restored, some followed the original customs, and were called of the "Strict Observance"; the head of these was La Grande Trappe. Some followed the reform of De Rancé, and formed the Congregation of "Sept-Fons," so called from their chief house; others, in Belgium, followed a middle course, and were known as the "Belgian," or "Westmalle" Congregation. These three Congregations, all springing from La Trappe, were

governed by Vicars-General, subject to the General of Cistercians.

Several attempts were made to unite the three Congregations of La Trappe, Sept-Fons, and Westmalle, and in 1894, by a decree of the Holy See, the three were united as the "Order of Reformed Cistercians," given new Constitutions, an observance common to all, and an Abbot-General independent of the General of the Cistercian Order.

The Reformed Cistercians now number fifty-nine houses of men and eighteen of religious women. The two monasteries of Mount Melleray and Roscrea, that of Mount St. Bernard and the Convent of Stapehill, as well as three houses in Canada, one in South Africa, and one in Western Australia, all belong to this Order. It possesses also three houses in the United States, one in Congo, one in China, and two in Japan. In consequence of the attitude of the present French Government towards religious, some French houses are seeking a refuge out of France. Two have acquired property in England, and it is to be hoped we shall have two more Cistercian monasteries in this country.

THE CONGREGATION OF THE MISSION, OR THE VINCENTIAN FATHERS, OR THE LAZARISTS.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1617.

This Congregation takes its name of Lazarists, by which it is known in some countries, from the old leper-hospital of St. Lazare at Paris, where the mother-house was originally erected. It was founded by St. Vincent of Paul at Paris in 1617; the members first of all lived in the College of the Bons Enfants, but soon their good works induced the Prior of St. Lazare to offer them a more commodious home at St. Lazare.

Their origin was very simple. St. Vincent de Paul was travelling as chaplain to the Count de Gondy, when one day he was called in to see a countryman who was dangerously ill and who had never dared to confess all his sins, but now made a general confession to the Saint, and was so overjoyed at the peace he had found that he told everyone around him of the benefits a good confession had brought to his soul. When the

Countess de Gondy heard the story she begged St. Vincent to preach on the duty of confession, and urge the people to come to it in the parish church. The result of the Saint's sermon was so encouraging that the Countess wished similar instructions to be held all over the county; but as no Religious Order was willing or able to undertake the work, St. Vincent gathered some zealous priests round him, whose work was to hold missions in all the villages of the district.

They took possession of St. Lazare in 1632. The Archbishop of Paris, Francis de Gondy, had approved the new Congregation some few years before this. In 1626 and in 1632 Pope Urban VIII. issued a Bull in which he formally approved them, and commanded St. Vincent to write a rule for them. The Saint wished to prove the wisdom of his rules before he wrote them down, so he acted with great prudence and deliberation, and it was not till thirty-three years later that he completed his task of writing the rule, and then he supplemented it with explanations, to which as long as he lived he continued to add. These are considered by his sons as one of their most valuable possessions, and are remarkable for their eloquent simplicity.

Pope Urban did not wish the Fathers to separate themselves from the secular clergy, so at first their holy founder decided they should only take a vow of constancy; afterwards, in 1651, a resolution was passed at the General Chapter that they should

take the three usual vows of poverty, chastity, and obedience, but only simple, not solemn vows, and also a fourth vow binding them to work for the good of souls among the poor peasantry. In 1655 Pope Alexander V. issued a brief in which the priests of the Congregation of the Mission were allowed to consider themselves among the Religious Orders, but were nevertheless declared to be only a Congregation of secular priests under simple vows reserved to the Holy See.

The interior spirit of the rule is that the Fathers "shall preach the Gospel to the poor after the example of Jesus Christ, and shall love to be unknown and reputed as nothing." On these two leading thoughts the whole rule is framed.

Their work is to preach missions to the country-people, also to dedicate themselves to the conversion of the heathen and non-Catholics, and to work in clerical seminaries and to hold retreats.

The members are bound by their rule to make one hour's mental prayer every morning, three examinations of conscience every day, and an annual retreat of eight days, and to observe silence except at stated hours. No extraordinary mortifications are prescribed by the rule, which aims at inculcating the spirit and teaching of our Blessed Lord. By their vow of poverty the Fathers do not give up all control over their property, but only over their income, which is devoted to such purposes as the Superiors prescribe.

Eight months in the year are devoted to holding

missions, which lasted two or three weeks or even a month in the past, but are now shorter.

In the seminaries directed by the Fathers, clerics and students about to receive Holy Orders reside for a certain time under rules: they study theology and are taught plain chant; every week they are instructed in the method of celebrating High and Low Mass and the other services of the Church, in preaching, catechizing, and the manner of administering the Sacraments.

The Fathers also hold retreats of ten or twelve days for candidates for Holy Orders, and shorter retreats for the laity.

The government is vested in a General-Superior, who is chosen for life, and is assisted by four definitors; the General Chapter, which is held every twelve years, has the power to pass decrees which are as binding as the rule; under the General-Superiors are the heads of the provinces, with the title of Visitors, to whom the Superiors of each house are subject.

The novitiate lasts two years. The community consists of lay-Brothers, who attend to the domestic affairs; the clerics, who spend six years in studying philosophy and theology; and the priests.

France was the country in which the Congregation first laboured and developed, though during the holy founder's life its missionaries penetrated to Italy, Tunis and Algiers, Ireland and the Hebrides and in 1646 to Madagascar and Poland. At his death the Congregation numbered 622. At the very

end of the seventeenth century Pope Innocent XII. sent some of the Fathers to China, and a few years later, in 1704, the first Spanish house was opened from Rome. In 1718 many of the Fathers went as missionaries to Portugal; in 1760 they were established in Austria. During the French Revolution several of the Fathers were massacred and many of their houses in France were closed, but they re-opened afterwards; the Spanish houses were suppressed in 1835 under the Liberal Government; two years later some of the Fathers were sent as missionaries to Persia and Abyssinia.

The General-Superior, Etienne, who was in office from 1843 to 1874, is honoured almost as a second founder, and under him the Congregation increased marvellously and penetrated into South America and many distant countries, besides which fifty-five houses were opened during his generalship in France.

During St. Vincent's lifetime some of the Congregation went on mission to Ireland, but the persecution under Cromwell obliged him to recall most of them; some remained in Limerick for a time, but after a lay-Brother was martyred by Cromwell's soldiers, they, too, were obliged to flee. In 1657 the Fathers, who had been seven years working in the Hebrides, were driven out, and about this time many of them died for the faith and won the martyr's crown in Scotland.

In 1833 a Congregation of young zealous priests, founded by Father Dowley in Dublin, was incor-

porated with the Congregation of the Mission, and from here one English house was founded a few years later at Sheffield, which was opened in 1853. The Irish Congregation sent some of the Fathers to Australia in 1885, where they now have several houses.

The novitiate for the Irish province is at Blackrock, and the Irish seminary at Paris is under this province.

The Congregation sent seven Fathers in 1815 to North America, where they founded a central house and a Seminary in 1818 at Perryville, Missouri, from which they soon spread into other parts of the continent, and they now have two North American provinces and sixteen houses.

They first settled in Mexico in 1844; many of their houses were closed by the Revolution of 1858, and the Fathers scattered. They continued, however, to work secretly, till in 1878 they were able to open their houses again.

Under the General-Superior, Etienne, seminaries and mission-houses were opened in most of the South American Republics: 5 were opened in the Argentine Republic, 5 in Paraguay and Uruguay, 2 in Chili, 1 in Columbia, 3 in Peru, 5 in Columbia, 1 in Guatemala, and 1 in Costa Rica.

CONGREGATION OF ST. FRANCIS OF SALES.

MISSIONARY. UNDER SIMPLE VOWS.

Founded beginning of the Nineteenth Century.

MOTTO :

J. M. J. F.

THE missionaries of St. Francis of Sales were founded in the early part of the last century at Annecy (Haute-Savoie) for holding missions in the diocese and for foreign missions; they also till lately undertook the secondary education of the pupils in the free college at Evian, and in the seminary of Mélan. The Congregation received the *Lauda* in 1843, and was approved in 1860. A final approbation was given to the rules of the Order by H. H. Leo XIII. on September 7, 1889. It was authorized by the King Charles Albert in 1838.

Since 1845 the Congregation has had charge of a very important mission in India. By a brief of Pius IX., dated April 3, 1850, this mission was erected into an Apostolic Vicariate, out of which were created the Bishopric of Vizagapatam in 1886

and the Diocese of Nagpur in 1887. There the Fathers have the care of thousands of orphans, and devote themselves to the conversion of the poor pagans, and afterwards take charge of their souls. They have a house at Devizes and one at Malmesbury.

DOMINICANS:
THE ORDER OF FRIARS PREACHERS.

MIXED. UNDER SOLEMN VOWS.

Founded 1215.

MOTTO :

Veritas.

THE Dominican Order, known also as the Order of Preachers or Friars Preachers, was founded about the same time as the other great Mendicant Order, the Franciscan. The former were known in olden times in England as the Black Friars, the Franciscans as the Grey Friars, and the third great Mendicant Order, the Carmelites, as the White Friars.

The holy founder, the great St. Dominic, was a Spaniard of noble parentage, and born in Calaroga or Calaruega, in Old Castile, in 1170. His father's name was Felix Gusman; his mother, who is among the blessed of the Dominican Order, was Blessed Juana of Aza. The Saint was sent to his uncle, a priest, in his seventh year to be educated, and by him, at the age of fourteen, to the university of Palencia, where he was as noted for his purity of life and austerity towards himself as for his industry in his studies.

DOMINICAN FRIAR.

[*To face p.* 104.

In his twenty-fifth year he took the habit of the Canons Regular, and though he was the youngest of the canons, he was soon chosen as Sub-prior. It was during this period of his life that he came in contact with the Albigensian heresy he was destined to do so much to quench, and about this time that, as his earliest and most reliable biographer Blessed Jordan, the second General of the Order, tells us, he spent a whole night arguing with an Albigensian, who was converted by his eloquence and received back into the Church in the morning.

The first direct mention of the devotion of the Rosary in St. Dominic's life also occurs about this period, when he recommended it at the French Court to Queen Blanche, he having gone there on a mission with Diego, Bishop of Osma. He then made a pilgrimage to Rome with Diego, and on their way back visited the Abbey of Citeaux, and then remained for some time in Languedoc, labouring against the Albigenses. Diego died there, and in 1206 St. Dominic founded the monastery of Prouille for enclosed nuns, which he governed himself, with the title of Prior, and which eventually became the mother-house of an Order destined to spread throughout the world. We have not space to record the apostolic labours of St. Dominic against the heretics, and the institution of the Rosary as a weapon against them, nor the Battle of Muret, won by Count de Montfort's army in 1213, in

response, as he believed, to St. Dominic's intercession.

At Toulouse that same year, the Saint, with six companions whom he clad in the habit of the Canons Regular, laid the foundation of the Friars Preachers in the house of Peter Cellani, a rich citizen of Toulouse, where they began a life of poverty and prayer for the purpose of preaching to the heretics and to the faithful of that city. St. Dominic's idea, which embraced the twofold object of preaching and teaching, was a new departure from the older forms of monastic life, for the Friars Minor were not yet formally established, and the Saint went to Rome a second time to obtain the Pope's approbation. This was in 1215, when the Council of the Lateran was sitting, and St. Dominic went with Fulk, Bishop of Toulouse, who had already granted tithes for the support of the brethren and for books for their studies. It was during this visit to Rome that the two Saints, Dominic and Francis of Assisi, first met and began a friendship that was not only life-long, but has lasted between the two Orders they respectively formed ever since.

On St. Dominic's return to France, after the Pope had approved his Order, the Friars Preachers met at Prouille to choose a rule, and after invoking the aid of the Holy Spirit, they chose the rule of St. Augustine, by which they, as Canons Regular, were already bound, and to which their founder added particular Constitutions of his own,

the principle of which was the combination of the active and contemplative lives. St. Dominic sought to combine three objects in his Constitutions—namely, contemplative prayer, apostolic work for souls, and the study of theological science. The interior spirit of his rule is first personal sanctification of the members, that they may be able to sanctify others. It is said in the Constitutions that "the Order of Preachers was principally and essentially designed for preaching and teaching, in order thereby to communicate to others the fruits of contemplation, and to procure the salvation of souls."

For six centuries the Order of Friars Preachers has combined the contemplative with the active life; it has always preserved the monastic spirit, while it has never ceased to labour for the salvation of souls by its apostolic zeal in preaching and teaching. It has given to the Church not only contemplative saints like St. Catherine of Siena or Blessed Henry Suso, and theological doctors, with the angelic Doctor St. Thomas Aquinas at their head, and Blessed Albert the Great, "the morning star of Dominican science," his master, but Apostles also like St. Vincent Ferrer, the Thaumaturgus of the Order, St. Hyacinth, and St. Louis Bertrand, the Xavier of the Western world.

The first monastery of the Order was built at Toulouse adjoining the Church of St. Romain, which Fulk gave to St. Dominic, and after the

Friars had taken possession of it the founder paid his third visit to Rome, when he obtained, in 1217, the confirmation of the Order by Pope Honorius III. This same Pope instituted the Office of Master of the Sacred Palace, which up to the present has always been held by a Dominican.

After St. Dominic's return to Toulouse from Rome, he broke up the community at St. Romain and dispersed the members to found missions in Paris, Bologna, Rome, and Spain. He himself founded the monastery of St. Sixtus at Rome, the Church of which now belongs to the Irish Dominican Convent of St. Clement in the Eternal City. It was at St. Sixtus that several of the miracles of St. Dominic occurred, one of which we must briefly mention, since it finds its commemoration every day in all Dominican houses, in the custom of serving all the lower tables in the refectory first and the Prior last of all. One day when there was nothing to eat or drink in the monastery, not even bread, and the Brothers who had been sent out to beg returned empty-handed, the Saint, then the Prior, ordered the community to assemble as usual for dinner in the refectory, saying the Lord would provide for them. When they were all seated at the bare tables, one Brother began to read aloud as usual, and St. Dominic prayed with his hands joined together on the table, when suddenly two angels, in the guise of beautiful youths, appeared carrying loaves in white cloths

suspended over their shoulders. They distributed the loaves to the friars, beginning at the lowest and so on up to the Prior, one loaf to each of the brethren, and then disappeared without anyone knowing whence they came or whither they went. The bread lasted them three days, and then St. Dominic ordered what was left to be given to the poor. The convent of St. Sixtus was afterwards given up to some nuns whom St. Dominic was called upon by the Pope to reform, and he then removed to the convent of Santa Sabina, on the Aventine Hill, where to this day an orange-tree, said to have been planted by him, is pointed out to the visitor, with his cell, now made into a chapel, and in the church is shown the stone he hurled at the devil when visited by him.

The first foundation in France was at the Church of St. James, Paris, from which, in France, the Friars Preachers used to be called the Jacobins. About the same time a foundation was made at Bologna, and another at Madrid, and another on Monte Sagro, in Portugal; it was at Bologna that the first General Chapter was held in 1220.

The Friars Preachers were introduced into Hungary by a Hungarian friar named Paul, the following year, and the Order soon spread into Moldavia, Transylvania, Croatia, Bosnia, and Dalmatia, which last country afterwards gave its name to a province of the Order which produced many saints and martyrs.

About the same time St. Dominic sent Friar Gilbert de Fresnoy to England to found an English province, with twelve other friars. They went first to Canterbury, where they were very kindly received by Stephen Langton, then the Archbishop, and on the Feast of the Assumption they arrived at Oxford, and settled in the parish of St. Edward, where they remained till the King granted them a site outside the walls, which, they did not use, and eventually they built a church and priory at St. Aldate's. They now had established themselves in the three principal University cities of Europe: Oxford, Paris, and Bologna. From this mother-house at Oxford filiations were soon made in other places, that of Black Friars in London being one of the first and most celebrated.

From England they were not long before they penetrated to Ireland; and at this time the German province was founded at Cologne, in 1224, within whose walls St. Thomas Aquinas was the pupil of Blessed Albert the Great.

In the year 1221 St. Dominic died of fever at Bologna, in his fifty-first year; his parting desire was to be buried at the feet of his brethren in their own church. The Bull of his canonization was published in 1234 by Pope Gregory IX. His dying promise to be always with his sons is commemorated in the hymn, *O Spem Miram.*

The Order which made such rapid progress during the life of its founder soon became the great

teaching Order of the Church ; with Blessed Albert the Great, who was miraculously gifted by Our Blessed Lady with extraordinary learning, began the rise of the Dominician School of Theology, of which St. Thomas was the glory, one of the greatest doctors of the Catholic Church, whose works were laid on the table at the Council of Trent side by side with the Holy Scriptures and the decrees of the Popes, after which no more concerning their merit need be said.

Besides these two greatest philosophers and theologians of the Church, the Dominician Order has in all ages, from its foundation to the present day, produced very many learned writers of world-wide reputation ; many mystical authors ; scholastic philosophers in the days when the scholastic philosophy was in its prime ; later, when other philosophical systems cast it temporarily in the shade, theological writers of the Dominician Order were not wanting ; and in more modern times the Neo-Scholastic School of Philosophy has found its ablest exponents among the Dominicians.

Of these writers may be briefly mentioned, St. Raymund of Pennafort ; James of Voragine, author of the "Golden Legend"; Durandus, known as the "most resolute Doctor"; the mystics Tauler and Suso ; Capreolus, called the Prince of the Thomists ; the holy Archbishop of Florence, St. Antoninus ; Melchior Cano, Billuart, Campanella, Echard, etc.

From its earliest days the Order of Preachers has exercised a great influence over art, and numbered celebrated artists and architects among its members. As early as 1278 the beautiful church of Santa Maria Novella at Florence was begun. It was built entirely by the religious themselves, the architects being two lay-Brothers, Fra Sisto and Fra Ristoro; this was the church that Michael Angelo called "his gentle and beautiful bride."

Of painters who belonged to the Friars Preachers the most celebrated is, of course, Fra Angelico, the founder and best exponent of what has been happily called the mystical school of painting, and after him Fra Bartolomeo.

We must not forget to mention one of the most illustrious and remarkable men, not only of the Order, but of his age, the unfortunate Jerome Savonarola, the celebrated preacher and reformer.

Of late years, the saintly Père Lacordaire, who restored the Order in France in the beginning of the nineteenth century, and by his eloquence filled the Parisian churches and by his holiness edified his brethren, and who wrote one of the best "Lives" of St. Dominic, must not be passed over; but the Dominician Order is so rich in celebrated men, in saints, in preachers, teachers, artists, philosophers, and apostolic missioners, that it is not easy to select the most worthy of mention.

It has its own calendar of Saints and Blessed, who are so numerous that ten are on an average commemorated every month. The Dominican

Breviary, Mass, and liturgical ceremonies differ from those of the Roman liturgy. The reason for this is that until the sixteenth century every Religious Order, and, for that matter, every county and diocese, also had its own rite; in essentials all were alike, in details they all differed until the Roman rite was imposed upon the whole Church by Pope Pius V. Those Orders or churches who could date their liturgical customs two hundred years back were, however, allowed to retain them if they desired, and the Dominicans availed themselves of this privilege; hence the variations of the Dominican rite which sometimes embarrasses the observer.

There have been four Dominican Popes: Blessed Innocent and Blessed Benedict XI., St. Pius V. and Benedict XIII. The custom of the Holy Father always wearing white dates from a Dominican Pope; till then the Pope, if a member of a Religious Order, wore the colour of the habit of that Order. The white of the Dominican habit was considered so suitable that it was retained by all future Popes.

The Order has given more than sixty Cardinals and about 1,000 Bishops and Archbishops to the Church. It was divided into two parties, with two Generals, at the time of the Papal Schism. The need of reform was felt in this great Order as in others, and reformers were not wanting. The first was Conrad of Prussia in 1389; of later reformers, the most celebrated were Michaelis,

Anthony le Quien, and John Carré, and the strictest and gentlest Savonarola.

During the Protestant Reformation the Order lost its provinces in England, Denmark, Sweden, and most of its houses in Germany; but in 1783 it still had forty-five provinces. It lost many of these during the French Revolution and the Culturkampf in Germany; but the Order returned to France, as we have seen, under Lacordaire, perhaps to be driven out again by the Law of Associations of 1902.

It began its apostolic labours soon after its foundation, when it penetrated to Greenland, Russia, Prussia, Sweden, and Lithuania, to convert the, for the most part, heathenish inhabitants. Later it went to the East, to Japan, China, and India, and many of its subjects there won the crown of martyrdom.

As soon as America was discovered the Friars Preachers went there. After the Conquest of Mexico, twelve Dominicans went, by command of the Spanish King, and founded two provinces. The first and so far the only canonized saint of the New World was a Dominican nun of the Third Order, St. Rose of Lima.

In the Philippines the province of the Holy Rosary was erected soon after their discovery, and the Dominicans have flourished there up to the present.

In 1872 the Order had fifty-two provinces in Europe, India, Mexico, and Peru. The English

province was dispersed under Henry VIII. in 1538-39, but re-established in 1555 under Mary, only to be suppressed again in 1559 by Elizabeth; it was re-erected under Cardinal Howard, O.P., in 1685, the founder of the English Dominican College at Louvain.

The novitiate is a long one; after the first year the novice makes his first profession and is called a professed novice. At the end of three more years he makes his final solemn profession, and may receive Sacred Orders.

The rule is one of the most austere; perpetual abstinence from flesh meat is ordered by it, and meat can never be eaten in the refectory, but by a dispensation those who wish are allowed, for their health's sake, to eat meat sometimes in the meat-room. The fasts of the Order are from the Exaltation of the Holy Cross Day till Easter, every day in Advent except Sunday, and certain vigils and every Friday throughout the year, in addition to the fasts of the Church, but on an Order-fast 4 ounces of bread, instead of 2, are allowed for breakfast. The Fathers and choir-Brothers rise for Matins in some houses at midnight, in others at four in the morning. In addition to the Divine Office, the Office for the Dead is said once a week in all Dominican monasteries; devotion to the Holy Souls is one of the characteristics of the Order. The great Dominican devotion is, of course, the Holy Rosary, which the Fathers preach and propagate especially by means

of the Rosary Confraternity, established by St. Dominic early in the thirteenth century, under the direction of Our Blessed Lady; it is one of the most highly indulgenced and widely-spread devotions in the Church.

Devotion to the Blessed Sacrament and to Our Blessed Lady are also special characteristics of the Order. In honour of the Holy Mother of God the *Salve Regina* is sung in procession every evening after Compline, with lights and holy water, in all Dominican convents. The Fathers and Brothers come down from their stalls and stand outside the choir, then kneel while one of the priests sprinkles them with holy water; they sing, on their return to their places, the hymn to St. Dominic, beginning *O Lumen Ecclesiæ*. This custom was begun by Blessed Jordan of Saxony at Bologna. When a Father or Brother dies the community are assembled in his cell and sing the *Salve* round his bed.

The Dominican Order is noted for its processions; in its churches there are processions of the Blessed Sacrament and the Holy Rosary once a month. It is also noted for the prostrations and genuflections, which are part of its rite, and for its love of penance. The third Order, to which we shall only allude here, is called the Order of Penance, and in it many people living in the world have, from its establishment by the holy founder to the present day, found special help in the sanctification of their souls. The members, who

are called Tertiaries, wear the Dominican scapular and leather girdle.

The habit is of white cloth, with capuce and scapular of the same for the choir-brethren. The lay-Brothers wear a black scapular. All wear a leather girdle with a rosary attached to it, and the black cappa, to which the friars owe their name of the Black Friars. The cappa is worn by the Fathers in the confessional and in the pulpit, by all the brethren in choir at stated times, and in public thoroughfares in places where it is the custom to go out in the habit.

For list of houses see Appendix.

FATHERS OF CHARITY, OR ROSMINIANS.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1828.

MOTTO :

Legis plenitudo caritas.

THE Institute of Charity was founded by Antonio Rosmini-Serbati, the well-known philosopher, who was born at Roveredo, in South Tyrol, in 1797. After his school-days were over he went to Padua to study philosophy and theology at the university there. In 1821 he was ordained priest, and passed the first five years of his priesthood in his own country, dividing his time between the study of the highest philosophical and theological problems and works of charity and priestly duties. But a little later he went to Domodossola, in Piedmont, where he set on foot the great work of his life—the foundation of the Institute of Charity, a Congregation of priests and Brothers who should give themselves up to preaching, the education of youth, and other charitable works.

This was in 1828, from which the foundation of the Institute of Charity dates. The desire of the founder was that the members of the Institute should undertake every work of charity of which they were capable, if called upon to do so, not

FATHER OF CHARITY (ROSMINIAN).

[*To face p.* 118.

confining themselves to any particular branch; hence the members of the Order occupy themselves in preaching, in giving missions, in holding retreats, in teaching, in foreign missions, in taking charge of prisons and hospitals, and also in literary work.

The Institute spread quickly in Italy; the first house was near Domodossola at Monte Calvario; in 1831 a new foundation was made at Trent, and in 1833 another house was opened at Verona. In 1835 the founder sent Father Gentili and two other Fathers, at the invitation of Bishop Baines, to Prior Park, near Bath. Father Gentili preached missions in our large towns most successfully until his death, which took place in Dublin in 1848.

In 1838 the Institute received the Papal approbation under Gregory XVI., who admired and loved the holy founder, and the following year the same Pope nominated Rosmini Superior-General for life.

The rule of the Institute, written by the founder, states that the one object of its foundation is the sanctification of the members.

Under the Superior-General are the Fathers Provincial; the Superior of each house is called the Rector, of the colleges the President.

The Brothers of the Order assist the Fathers in teaching, directing schools, and in other works of charity.

The Congregation consists of priests and

Brothers. Some of the latter devote themselves to the domestic work of the houses.

The novitiate for the members lasts two years, at the close of which perpetual simple vows are taken. The habit is that usually worn by the secular clergy.

The Institute has (exclusive of the Sisters of Providence) ten houses in England and Wales: Ratcliffe College, near Leicester, Loughborough, Ely Place, London, two at Cardiff, one at Newport, Rugby, and Wadhurst; at Market Weighton a Catholic Reformatory School, and a house at Bexhill-on-Sea.

The feminine branch of this Order is known as the Sisters of Providence of the Institute of Charity. The mother-house is at Borgomanero, in Italy. A foundation was made in England in 1843, and there are now seven houses here. The Sisterhood is under obedience to the Superior-General of the whole Institute. The headquarters in England are at Loughborough, to which all the other houses are in subjection.

The Institute has three houses in America: at Galesburg, Illinois.

There are three houses of the Order in Ireland —namely, a Novitiate House at Omeath, in the Archdiocese of Armagh; an Industrial School at Clonmel, in the Diocese of Waterford; and another Industrial School at Upton, in the Diocese of Cork.

FRANCISCAN FRIAR.

[*To face p.* 121.

FRANCISCANS, OR FRIARS MINOR.

MIXED. UNDER SOLEMN VOWS.

Founded 1209.

MOTTO :

Deus Meus et Omnia.

THE history of the Franciscan Order is fraught with many complications; there have been so many reforms, so many observances, so many variously named institutes rising out of the original Order, and culminating in a division into three independent Orders—viz., the Observants, the Conventuals, and the Capuchins. We shall deal with the Capuchins separately.

The interior spirit of the rule favoured a manifold variety of observances in order to develop the capacity it contained for guiding men in various ways to evangelical perfection, but it cannot be denied that the first great division of the Order into Observants, or those who desired to keep the original rule in all its integrity, and Conventuals, who desired a relaxation, especially with regard to the extreme poverty it imposed, was due to the second Minister-General of the Order, an ambitious, imperious man named Elias of Cortona, who relaxed the rule and oppressed those who wished

to keep it. This led to a long controversy between the two parties. The first century after its foundation was taken up with this struggle. In the fourteenth century the first great reform of the Order, called the Regular Observance, began, and was followed by the larger part of the Friars Minor; the remainder—that is the Conventuals—was separated and constituted into an independent Order. It was not, however, until 1517 that Pope Leo X., after making a vain endeavour to unite the two Observances into one Order, cut the knot by separating them into two independent Orders—the Observants and the Conventuals.

The founder of the Seraphic Order, as the Friars Minor are called, was, as all the world knows, the great Francis of Assisi, perhaps the most beloved and popular Saint the Church has ever canonized, of whom so many beautiful stories are related, and whose sweet personality seems to have cast a light over the earth, the reflection of which has been preserved by his sons through six centuries up to these later days, and which certainly attracted in a marvellous manner men of all dispositions and nationalities to a life nearer the life of evangelical perfection preached by our Blessed Lord than any religious founder before or since has ever dared to conceive. Surely, the secret of St. Francis' attraction, and of the success of his Order, is, he was the most Christ-like of the Saints.

His life is so well known that we need not

attempt to sketch it even in outline here; suffice it to say that when he was twenty-five he stripped himself of all he possessed, and, assuming a coarse dress similar to that of the shepherds of Assisi, betook himself to a poor cottage on the hills near the town, where he was soon joined by three other companions and there gave himself up to a life of prayer, preaching, and exterior mortification of the severest kind, practising the most absolute poverty. This was in the year 1209, but it was not till the following year that St. Francis went to Rome to obtain the Pope's confirmation; by this time the cottage would not contain the brethren, and they had moved to a piece of land near Assisi given them by the Benedictines, to which was attached a small church or chapel called the Portiuncula, from which the great Franciscan plenary indulgence known as the "Portiuncula" (*toties quoties*) gets its name.

The Pope at first refused his consent, but he had a dream which caused him to send for the Saint again, and then, moved by his eloquence, was disposed to grant his request; but the Cardinals present thought the rule of absolute poverty the Saint proposed too strict for mortal man, so Francis was dismissed a second time. The Pope, however, had a second dream, in which he saw the Lateran Basilica saved from falling by the Saint, who propped it up with his back, and again sending for St. Francis, he gave his verbal approbation; but the rule, which then contained

twenty-three chapters was condensed into twelve by its author before it received the final confirmation, in 1223, of Pope Honorius III.

Before this confirmation the Order had begun to spread in a marvellous way; the Saint himself visited Spain in 1214 and founded several houses; in 1215 he sent a friar named Pacifico to France, and John of Penna to Germany, and many other Brothers to different parts of Italy. All these missions prospered. In 1218 Brother Angelo of Pisa and seven other friars were sent by their Holy Superior to England, where they founded a convent at Canterbury, and soon after a second at Northampton, from which the great Friary of St. Ebbe's, Oxford, was founded.

The Order increased so rapidly during the Saint's life that at the first General Chapter in 1219, held at the Portiuncula, over 5,000 friars were present. In the first century the Order possessed many men of great holiness and devotion, endowed with the gift of prayer and contemplation, and also of great learning, as is testified by Salimbene. To this period belong the following learned men of the Order, Alexander of Hales, the irrefragable Doctor, the Patriarch of scholastic theologians, and John of Rochelle. Later, the learned Bishop of Rouen, Rigaud, our own Roger Bacon, Adam of Marisco, and the Seraphic Cardinal St. Bonaventura, General of the Order, John Duns Scotus, the subtle Doctor, John Peckham, Archbishop of Canterbury, and

Cardinal Matthias of Aquasparta, pupils of St. Bonaventura.

During all this period, from the foundation to the division of the Order in 1511, it exercised a most salutary influence on all classes of society, and on the whole it kept the rule of absolute poverty, though in various degrees of strictness in different houses and places. By it the friars are not allowed to touch money; they may neither receive it as alms, nor in payment for their labour, but they may take things necessary for life, either as alms or in payment for their work.

This rule is different from all other rules of Orders, and is said in a decree of Pope Nicholas III. "to be founded on the word of the Gospel: it derives its power from the example of the life of Christ; it is confirmed through the sayings and doings of the founders of the Church of the Apostles." It is simple yet lofty, easily understood yet deep; in the first chapter it gives in these few words the general idea of the Order: "The rule and life of the Friars Minor is that they observe the Holy Gospel of our Lord Jesus Christ, living in obedience, without property, and in chastity." Then is laid down as a fundamental principle, obedience to the Pope, and within the Order itself obedience to one guiding head or superior. "Brother Francis promises obedience and reverence to our Lord the Pope Honorius and his lawful successors, and to the Roman Church, and the other Brothers shall be bound to obey

Brother Francis." In these few words is the germ from which the whole organization and government of this great Order has been evolved. Unity binds the Friars Minor together, and is the special characteristic of their organization, their object in life being to set before all men and all nations in word and in deed the image of Christ crucified. The friars were not to be hermits or monks, but wandering preachers of the Gospel, who yet were to live the religious life. They were bound by their rule to work; they were also forbidden to possess anything, neither houses nor estates nor, as we said above, money; "they were to serve the Lord in poverty and humility, to beg alms without being ashamed, because for our sakes our Lord made Himself poor."

The rule further prescribes the manner of preaching, the way in which the Brothers are to be admonished and punished, and it treats of the method in which missions to unbelievers are to be conducted, and of the Cardinal Protector, who is always to be asked of the Pope for the Order.

The enthusiastic love of St. Francis for poverty, which he honoured as his bride and queen, was not confined to the renunciation of all earthly possessions, but embraced also poverty of spirit, and with the love of poverty he cherished love of the poor; but his love of poverty and of the poor was only the other side, so to speak, of his love of God, the absorbing passion of his life.

The exercise of poverty is the very essence of

the Franciscan life; it is the interior spirit of the Order which animates every action of its members. What obedience is to the Jesuit and Benedictine, silence to the Cistercian, humility to the Carmelite, poverty is to the Franciscan.

The Second Order, commonly called the Poor Clares, including also the Colletines, who take their name from St. Colette, a reformer of the same Order, and the Third Order were both founded in the lifetime of the Saint. The Second Order founded a convent at Aldgate, in the east of London, in 1293, from which house the district called the Minories takes its name.

The Third Order Regular is distinguished from the Third Order Secular, or the numerous Tertiaries of St. Francis living in the world. The Third Order, called also the Order of Penance, was established for those who wished to lead a strict and mortified life without renouncing their avocations in the world. When, in the course of time, many of these wished to add vows and live in community, the cloistered Tertiaries sprang into existence, and were placed under a Master-General of their own; they were not founded by St. Francis.

From 1517, when the division between Conventuals and Observants took place, the second period of the history of the Order begins; it was then settled that the head of the Friars Minor Observants should be chosen every six years, with the title of Minister-General of the whole Order

of St. Francis. To the Conventuals it was conceded that they should be allowed to possess property and receive rents, to choose their own General Superior, with the title of Minister-General of the Friars Minor Conventuals, but that his appointment must be confirmed by the General of the whole Order; but later this last clause and the title "Master" were given up.

The result of this measure was that many friars, convents, and whole provinces of the Conventuals, especially the reformed ones, went over to the Regular Observance. At the Protestant Reformation it was found in the Franciscan Orders, as in other Orders, that those monasteries in which the ancient discipline was kept up lost none of their subjects through apostacy; whereas from those convents where the discipline was relaxed and abuses had crept in many apostatized.

In England, Scotland, Germany, the Netherlands, and later in Denmark, the Franciscans of the Regular Observance remained true to the Church and to their Order throughout the storm of persecution which raged in the reigns of Henry VIII. and Elizabeth, and during one century in the various Protestant countries above mentioned gave no less than 500 friars to the army of martyrs who died for the faith. Henry VIII., after suppressing the convents of the Observants, threw 200 friars (some writers say all the friars) into a horrible prison unfit for human beings; the others were banished, except

six, whom he barbarously executed. Among these six were the Confessor of Queen Catherine, John Forest, and the Guardians of Canterbury and Richmond. Under Elizabeth, James I., Charles I., and Charles II. more of the Friars Observant were executed.

The Franciscan Order laboured courageously by writing and preaching to defend the faith throughout the storm of persecution the so-called Reformation roused. A long list of illustrious men among them who published various controversial works might be given had we space, the most celebrated of whom were, perhaps, Matthias Teupel, John Faber, Nicolas Ferber, John von Deventer, John Glapion, and Kaspar Schatzgar, a celebrated preacher.

Among the reforms of the Order in this second period of its history the most celebrated is that of the Capuchins (see the chapter on Capuchins). The Discalced Friars were a branch of the Observants which were existing in 1517, and arose in Spain. Among them must be mentioned St. Peter of Alcantara, who founded in 1555 a special branch of the Discalced Observants, to lead a life of extraordinary mortification and contemplation, with the approbation of Pope Paul IV. In the sixteenth and seventeenth centuries this branch produced a great number of very holy and apostolic men; the headquarters of it were in Valencia.

In Italy, in the sixteenth century, another re-

form arose, which had a great deal in common with the Discalced Friars; these were called the Reformed Friars, and they increased so that Urban VIII. in 1639 raised their guardians to Provincials subject to the General and the General Chapter. In the beginning of the seventeenth century this reform was adopted by the exiled English and Irish Franciscans with certain modifications.

The Franciscan Order has given five Popes, including Alexander V., to the Church, about 80 Cardinals, 30 Patriarchs, and about 2,500 Archbishops and Bishops. The number of the friars who have died in the odour of sanctity is very great. Before the separation in 1517 the Order had given 45 canonized and 87 beatified saints to the Church, among them the great St. Antony of Padua. After the separation the Conventuals have had 2 saints, 1 canonized, St. Joseph of Cupertino and Blessed Bonaventura beatified. St. Peter of Alcantara founded a special reformed branch of the Discalced Friars. The Capuchins have had 5 saints and 5 blessed. The Second Order, the Poor Clares, has had 5 saints and 17 blessed. In the Third Order there have been 36 saints and 55 blessed.

The Superior of Franciscan monasteries is called the Father Guardian. The novitiate lasts one year.

The habit is of coarse brown serge. A piece of rope is used as a girdle, to which a rosary and

crucifix are attached. Sandals are worn, but no socks or stockings.

The Order has its own fasts. The Friars fast from the Feast of All Saints to Christmas, and from Ash Wednesday to Easter, all Fridays, and on certain vigils. But, besides these, there is a fast of forty days following immediately on the Feast of the Epiphany, but this latter does not entail any obligation, its observance is left quite free, so that each religious may observe it or not just as his private devotion inclines him. It is called the fast of Benediction, as a special blessing is promised to all those who observe it.

Moreover, all the fasts of the Order are observed after the manner laid down by the Church for the fasts of the faithful at large. The Friars rise in the night for Matins and Lauds. The lay-Brothers go out and beg for food. All the temporal affairs of each monastery are managed by a lay-procurator, as the (Friars Observants) may not handle money. The faithful can give alms in the shape of food and the necessaries of life to the Friars.

At the Reformation there were sixty-four Franciscan houses in England. The English Province was restored in 1617 at Douay, where Friar Jennings founded a convent; from it four of the Friars who were sent to this country on mission were martyrs under the Long Parliament.

The Franciscans yield to no Order in the zeal they have shown in missionary and apostolic work

from their foundation to the present day. They helped in the discovery of America, and the first Christian church in the New World was opened by Friar John Perez at Hayti in 1493, and in 1523 the Observants established the Catholic religion in Mexico, from whence they sent members of their Order later to California, Texas, and New Mexico.

By a recent decree the Observants and Recollects have been amalgamated, and placed under one Provincial.

Owing to the difficulties peculiar to a non-Catholic country like England, the Friars Minor, by virtue of a Pontifical dispensation accorded them, are allowed the use and administration of money, and also to wear the ordinary ecclesiastical dress outside of their Friaries.

By a decree of our Holy Father the Pope, subsequent upon a General Chapter of the Franciscan Order held in Assisi in 1897, the different branches of the Friars of the Observance were amalgamated, and compelled to drop all their distinctive features. Besides the Conventuals and the Capuchins, who are independent bodies, there is now only one other great Franciscan family—viz., the Friars Minor.

ST. ALBERT'S COLLEGE LIBRARY

THIRD ORDER REGULAR OF SAINT FRANCIS.

ACTIVE. UNDER SIMPLE VOWS.

Founded in the Thirteenth Century.

MOTTO :
Deus Meus et Omnia.

THE Third Order Secular of St. Francis, called the Order of Penance, was founded by the Saint himself for people living in the world who desired to lead a stricter life. At the end of a certain time some of the members united in community added certain rules suitable to community life to the rule St. Francis gave the Secular Tertiaries and cut off what was unsuitable, but historians are not agreed as to the date of the foundation of the Third Order Regular.

In a short time it established itself in nearly all the countries of Europe, and with a sufficient number of members and houses to form true Congregations. The principal of these first Congregations was that of Lombardy, which held its first Chapter General in 1448, but in France the first Congregation of the Third Order Regular of St. Francis was founded so far back as 1287 at Toulouse. The rule for the French Congrega-

tions is strict; the members are bound to rise at midnight for Matins, to practise the usual mortifications of the strict Orders, and to observe silence from 7 p.m. till prime. The habit is brown with a pointed capuce; a short brown cloak is worn over the habit by some Congregations; the girdle is of black horse-hair, and a rosary with crucifix and medals is attached to it; sandals are worn instead of shoes.

At the present day there are numerous Congregations of Franciscan Tertiaries (Regular), whose work varies in different countries; their Constitutions also vary, so that it would be impossible to give a separate account of each of them.

The Irish Province was restored in the beginning of the nineteenth century, and the mother-house for the Irish Province was founded in 1818, at Mount Bellew, in the Diocese of Tuam. At first this monastery was under the Provincial of the Franciscan Order, who sent the friars to found it; but the jurisdiction was transferred by Pope Pius VIII. to the Bishop of the Diocese, under whom it has since remained.

The numerous houses in Ireland and America which are affiliated to Mount Bellew are all by Papal sanction under the Bishops of the dioceses they live in, but they are entitled to all the privileges of the Order.

The habit is the same as that of the Franciscans of the First Order. Postulants should be between the ages of seventeen and twenty-five.

THE INSTITUTE OF ST. ANDREW.

ACTIVE. UNDER NO VOWS.

Founded 1870.

MOTTO :

Ave
Bona X Crux.

St. Andrew's Institute was founded in 1870 by the late Rev. George Bampfield, B.A., Oxon; it received the Papal approbation and blessing from Pius IX., of pious memory, in 1878.

The Congregation consists of secular priests, students, and lay-Brothers living under a rule and in community. After their own sanctification, the objects of the members are to found missions in country places, to direct boarding-schools for the poorer classes, and to spread Catholic truth by means of the press.

The Institute receives students for the priesthood at a low charge. It is not so well known as it deserves to be, owing to the very retiring disposition of its late founder, who died in January, 1900. It is not endowed, and is therefore largely dependent on the charity of the faithful.

The Institute has two schools at Barnet.

St. Andrew's Press publishes *St. Andrew's Monthly Magazine*, and other books and leaflets for the spread of Catholic truth.

JOSEPHITES.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1817.

MOTTO :

Amore et Labore.

THE Fathers of St. Joseph, called also the Josephites, were founded in 1817 by Canon van Crombrugghe, at Grammont, in Belgium. Their object is chiefly the instruction of boys of the upper and middle classes; they also assist the parochial clergy.

The novitiate lasts two years, and is made at the mother-house. The habit is nearly the same as that of the secular clergy—a tight-fitting black cassock with a black sash.

The Fathers have one house in England—at Weybridge (St. George's College). In Belgium they have three colleges: the Immaculate Conception, at Melle, near Ghent; St. Joseph's, at Grammont; and the Holy Trinity, at Louvain.

THE VERY REV. FATHER COLIN, FOUNDER OF THE MARIST FATHERS.

[*To face p.* 137.

THE MARIST FATHERS.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1816.

THE Society of Mary, whose members are generally known as Marist Fathers, was founded in 1816 by the Very Rev. Father Colin, in the Diocese of Lyons. It is a missionary and educational Order. The holy founder, who was born in 1790, desired from his childhood to found a society whose members should specially consecrate themselves to the service of Our Blessed Lady, and whose end should be missionary work. As soon as Father Colin was ordained priest, he persuaded a few other zealous ecclesiastics, including his own brother, to join him. He sketched out a rule and sent it to Pius VII., who issued a brief approving it on March 9, 1828. The following year the Society of Mary took charge of the ecclesiastical seminary at Belley, by request of the Bishop of the diocese.

In 1836 Pope Gregory XVI. confirmed the Congregation under the title of the Society of Mary, and Father Colin was elected as the first General Superior. The final Papal sanction was

given by Pope Pius IX. on February 28, 1873. The holy founder died two years later at Nôtre Dame de la Neylière, aged eighty-five.

From the first the Society devoted itself to foreign missionary work. In 1835 the Fathers undertook the work of evangelizing Western Oceania, and a few years later (1841) their first martyr, Father Chanel, suffered martyrdom at Futuna. In 1842 the Fathers went to Central Oceania, in 1843 to New Caledonia, in 1844 to Melanesia and Micronesia, where several have suffered martyrdom — some through cannibals. In Australia a house was opened at Sydney in 1845, and two others later.

In France the Society is divided into two provinces — that of Lyons, where the mother-house is, and that of Paris, each of which had its own novitiate, colleges, mission-houses, and churches.

The Marist Fathers were the first missionaries to preach the Gospel to the Maories in New Zealand, and nearly all the Catholic clergy in the dioceses of Wellington and Christchurch are Marists.

The Fijian Archipelago is another field for the labours of the Fathers, and there they have suffered terrible persecution. The evangelization of the natives of the Solomon Islands is the latest field of missionary labour entrusted to the Marist Fathers by the Holy See.

In England the novitiate is at St. Mary's Hill,

Paignton. In London the Fathers also have houses in Spitalfields, Leicester Square, where they have charge of the French Mission, and at Kew, in the Diocese of Southwark. In Ireland the Fathers have houses in Dublin and Dundalk.

The habit is the ordinary black cassock of the clergy, a cashmere girdle, a small black cloth cape and a biretta.

In the United States the Society of Mary has about twenty flourishing establishments, in which the Fathers are engaged in educational or missionary work.

For list of houses see Appendix.

THE MARIST BROTHERS.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1816.

THE Marist Brothers are a branch of the Society of Mary, founded about the year 1816 at Marseilles by the Abbé Chaminade, to undertake the management of elementary and agricultural schools in the South of France, and also to direct orphanages and deaf and dumb asylums. The Brothers came to England in 1852. In mission stations where they work near the Marist Fathers the Brothers are under their spiritual care, and subject to them in spiritual things.

They wear a habit of black cloth, a black girdle, and white collar. The novitiate lasts two years, after which simple vows are taken yearly for five years, and then for life.

Their principal work is teaching; they are school-Brothers.

In England they have schools in Spitalfields, in Islington, Leicester Square, W.C., and at St. Bede's, Jarrow-on-Tyne.

In America they have three schools in New York City, and three in the Diocese of Chicontimi, Canada.

MISSIONARIES OF THE SACRED HEART.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1854.

MOTTO :

May the Sacred Heart of Jesus be everywhere loved.

THE Society of the Missionaries of the Sacred Heart of Jesus was founded on the day of the promulgation of the dogma of the Immaculate Conception, December 8, 1854. The founders, who met with great difficulties at first, placed all their confidence in Our Lady, and promised that if she would help them their Institute should honour her in a special way: they would take the title of Missionaries of the Sacred Heart of Jesus, and bind themselves to propagate this devotion everywhere.

Their prayers were granted, and the Society was established at Issoudun, in the Diocese of Bourges (France), in 1854, and in the following year the Archbishop installed the members, who were poor and young, and gave them the official title of Missionaries of the Sacred Heart of Jesus.

The special end of the Society, after the personal sanctification of the members, is to honour in

a special way the Sacred Heart of Jesus, and to make reparation for the outrages against It caused by the sins of men. The members undertake missionary and educational work, and are also engaged in foreign missionary work in Australia, British New Guinea, New Pomerania, and other of the Pacific Islands.

In gratitude to Our Lady for hearing their prayers, the founders gave her the title of "Our Lady of the Sacred Heart," and finding extraordinary conversions and cures were obtained by thus invoking her, they established an "Association of Prayers for the Success of Difficult and Desperate Causes," under this title, which the Holy See approved and enriched with many indulgences, and at the present time it has a large number of Associates, and has been raised to a universal Arch-confraternity.

For twenty years Rome watched with interest and helped in the development of the Society, and then, in a decree of approbation, gave it the mission of spreading devotion to the Sacred Heart; and Pius IX., of pious memory, on the day he approved it, gave the founders an image of the "Heart of Jesus" to wear on their breasts as a distinctive mark of their vocation, and he then told them if good Catholics asked him he would consecrate all the faithful to the "Sacred Heart."

A few months later the new Society presented him with thirty volumes containing the names of 160 Bishops and 3,000,000 faithful, asking for this

consecration, which imposing ceremony took place in 1875, on June 18.

The Constitutions received the Papal sanction on February 5, 1877.

The dress consists of a black cassock, with a girdle and a badge of the Sacred Heart.

The novitiate lasts one year.

The Fathers have a house at Glastonbury, one at Braintree, and one at St. Albans. In America they have houses at Watertown (N.Y.), Natick (R.I.), and Quebec (Canada).

THE OBLATES OF ST. CHARLES.

ACTIVE. UNDER AN OBLATION.

Founded 1578.

MOTTO :
Humilitas.

THE Oblates of St. Charles, originally known as the Oblates of St. Ambrose, are not a Religious Order, but a Congregation of secular priests living in community who "offer" themselves to the Bishop of the diocese to do any work he may require. Their founder was St. Charles Borromeo, the saintly Archbishop of Milan, and Cardinal with the title of St. Praxede. He was born in 1538, and as a little child loved to play at being a priest, and actually received the tonsure at the age of twelve; from his earliest youth he is said to have lived a life of union with God, and to have resolved to give himself entirely to Him.

When he was still quite a boy an uncle left him a large abbey and benefice in Arona, the income of which he devoted to the poor and the Church, and never allowed any of it to be spent on his family. At sixteen he went to Padua to study

theology and philosophy and canon law at the University. He was there five years, and in the meantime he received another benefice from an uncle on his mother's side, Cardinal Medici, afterwards Pope Pius IV.; and about this time his father's death called him home, where he began to labour to bring the monks in his abbey back to their original rule, which had become relaxed, thus in his youth beginning on a small scale what, after he became Archbishop, he was destined to do for the whole diocese.

When his uncle Cardinal de Medici was raised to the Pontifical throne he called his saintly nephew, then twenty-two, to Rome, and made him a Cardinal, and a few months later conferred upon him the archbishopric of Milan, and after he had taken priests' Orders made him Grand Penitentiary, and placed several Religious Orders under his protection. It was not till the Council of Trent, in which he played an important part, was over that he obtained the Pope's permission to leave Rome, where he was doing such good work, and returned to Milan. After many years of trial, finding it impossible to provide for all the wants of his arch-diocese, especially in the mountainous regions, where there were many districts unprovided with churches or priests, he conceived the idea of getting together a congregation of secular priests, who united to him or his successor as their chief, should "offer" themselves to him, to go where he sent

them and do whatever work he commanded, under a simple vow of obedience. He found several zealous priests ready to join him, and he placed them under the protection of St. Ambrose, and gave them the title of Oblates. For a long time they were known as the Oblates of St. Ambrose, or the Ambrosians.

It is well known that St. Charles's efforts at reforming the Religious Orders made him many enemies, especially among the Humiliants, a member of which Order actually attempted his assassination. When he was at night prayers in his private chapel, this monk fired a pistol at him as he was kneeling before the altar; the Archbishop escaped by a miracle, though struck by the bullet, and the Order of Humiliants was suppressed in 1570 as a punishment. From this time the opposition to his plans by the Religious Orders was withdrawn, and the Jesuits, Theatines, Capuchins, and other Orders all co-operated with him in his educational works, colleges, seminaries, and schools, with which the Oblates were also occupied later. We can only refer, and briefly here, to his charitable works. He spent the whole of his private fortune on the poor during the pestilence which broke out in Milan in 1576, and, not content with this, sought the plague-stricken victims, and with his own hands tended them, consoled them, gave them the last Sacraments, and distributed all his clothing and house-linen among them. He laboured for the reform of the

secular clergy as well as for that of the Religious Orders, but it is to the foundation of the Oblates that we must confine ourselves.

Pope Gregory XIII. approved them, and bestowed upon them some of the revenues of the suppressed Humiliants, and St. Charles established them at the celebrated and popular church of the Holy Sepulchre in Milan, and bought some houses in the neighbourhood to accommodate them. He divided the Congregation into six communities or "assemblies," with a Superior and spiritual director for each, and directed that two of these "assemblies" should always reside in the city, and the others be distributed in other parts of the diocese; but to keep up a spirit of union among them, the Oblates of each community were to meet together once a month for a spiritual conference, at which their rule was to be read. St. Charles frequently visited the Oblates at St. Sepulchre's, and took the warmest interest in them and their work; their foundation is considered the crowning achievement of his life.

The Constitutions he drew up for them are contained in four books; the first deals with the object of the Congregation and the reception of subjects, the second with the exterior life of the Oblates, the third with their interior life, and the fourth contains the celebrated instructions on the manner of holding missions. The Oblates bind themselves by a simple oblation to obey the Bishop in all things connected with their work,

and to remain for life in the Congregation. They are allowed to retain their property, but they are not allowed to dispose of it without the consent of the Bishop, and they are advised by the Constitutions to take a vow of poverty.

The novitiate lasts two years.

The Congregation numbered 200 members fifty years after its foundation; they were suppressed in 1844, but re-erected at Milan in 1848 through Archbishop Romilli.

Several Congregations have since then been founded on the same rule, with Constitutions to suit the local exigencies, in other countries.

The Westminster Congregation was founded under Cardinal Manning, and their Constitutions were approved by the Holy See in 1857 and confirmed in 1877; they now number twenty-five, and have four houses in London, besides St. Charles's College at North Kensington and one at Clacton-on-Sea, founded in 1895. The mother-house is at Bayswater, founded in 1857. The Notting Hill house and church were founded in 1860; the church of Our Lady of the Holy Souls and house at Kensal New Town were founded in 1872; and the church and house in Palace Street, Westminster, in 1857.

OBLATES OF ST. FRANCIS OF SALES.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1873.

MOTTO :
Tenui nec dimittam.

The Oblates of St. Francis of Sales were founded at Troyes, in 1873, by Père Louis Brisson, at the suggestion of Mother Maria de Sales Chappuis, a Visitation nun, declared Venerable on July 27, 1897. Their principal work is the education of boys and home and foreign missions.

The rule is founded on that of St. Augustine, but in spiritual things the members follow the teaching of St. Francis of Sales. The Constitutions were definitely approved by the Holy See in 1897.

In 1882 the Apostolic Prefecture of the Orange River, West Coast of Africa, which was erected into an Apostolic Vicariate in 1898, was entrusted to the Fathers.

The Congregation consists of priests and lay-Brothers. The members take annual vows for the first three years, after that perpetual vows. They have houses in England, France, Austria, Italy, Greece, and North and South America (see Appendix).

CONGREGATION OF THE MISSIONARY OBLATES OF MARY IMMACULATE.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1816.

MOTTO :

Evangelizare pauperibus misit me.

THIS Congregation of priests was founded at Aix-en-Provence by Charles Joseph Eugène de Mazenod in 1816, about twenty years before he became Bishop of Marseilles, where he died in 1861.

He was then a zealous young priest, greatly distressed by the spiritual needs of the French peasantry, who, by the Revolution, had been deprived of the Religious Orders, and in many places of the priests also. It occurred to him to found a society of apostolic missionaries, whose main object should be to preach the Gospel to the poor, as the motto he chose for them shows.

In 1816 the holy founder and his first subjects took possession of a dilapidated Carmelite convent at Aix, and here began their work under the title of "Oblates of St. Charles, or Missionaries of Provence." The rule which de Mazenod drew up

OBLATE OF MARY IMMACULATE.

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for them was approved by Pope Leo XII. in 1826; their Constitutions bound them primarily to preach to the poor, and after that to undertake the direction of clerical seminaries and the education of the young.

The Society soon spread to Ireland, England, and the United States, where it flourished, and continues to flourish. It now has six provinces—viz., in the United Kingdom, the North of France, the South of France, Germany, Canada, and the United States. Its missions in Ceylon, South Africa, the Canadian Dominion, and Western Australia are most prosperous. In Jersey, Belgium, Holland, Italy, Spain, and Mexico the Oblates have several houses.

A new Prefecture Apostolic under their care is that of Southern Cimbebasia in German South West Africa.

Already the Congregation has given one Cardinal (the celebrated Cardinal-Archbishop Guibert of Paris, called by Pius IX., of pious memory, the "light and glory" of the Oblates of Mary Immaculate), five Archbishops, and sixteen Bishops to the Church. It has under its direction two priests' seminaries in France, two in Ceylon, the Catholic University at Ottawa (Canada), two reformatories in Ireland, and a large number of colleges and schools in the above-named provinces. The church of the Sacred Heart, at Montmartre, Paris, has been served from the beginning by Oblates of Mary Immaculate.

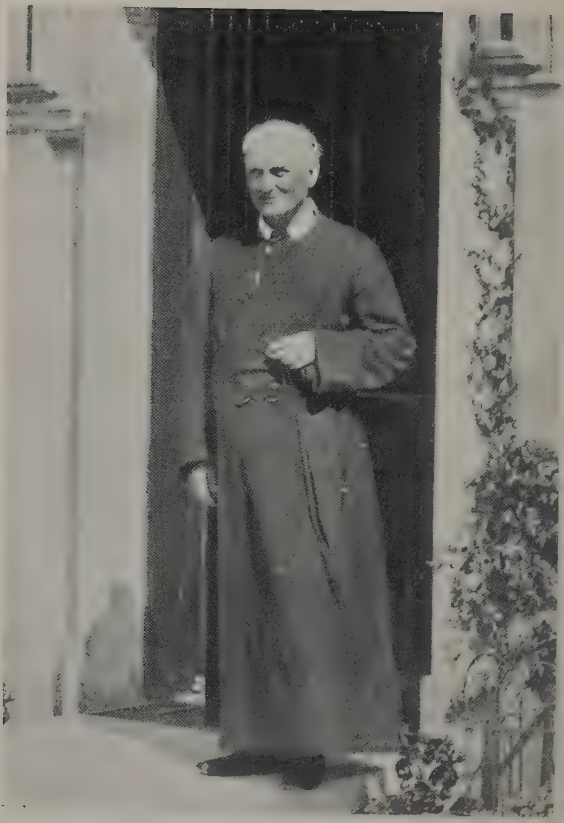
The Congregation is governed by a General, who is elected for life, and is assisted by four counsellors and a General-Procurator. A General Chapter is held every six years. The seat of the General is at Paris (26, Rue de St. Pétersbourg).

The novitiate lasts two years. After the first year the novices take simple vows for one year, and at the close of the second year perpetual simple vows, called in this Congregation the "Oblation."

There are scholasticates, or houses of studies, in Rome, Liège, Hünfeld (Fulda), Ottawa, and Dublin. There is no special habit, but the missionary cross is always worn and ordinary clerical dress.

The Oblates of Mary Immaculate also have a good many "juniorates," or schools for boys who show a desire to become members of the Congregation later on, in which establishments they receive an education and training suitable to their future calling; one of the largest of these institutions is in Germany.

See Appendix for list of houses.



PRIEST OF THE CONGREGATION OF THE ORATORY.

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THE ORATORIANS.

ACTIVE. UNDER NO VOWS.

Founded 1558.

THE Congregation of the Oratory of St. Philip Neri, sometimes called Filippini, more generally known as the Oratorians or Priests of the Oratory, was founded by St. Philip Neri in Rome in 1558. The holy founder was born in Florence in 1515, and as a little child was so holy that he went by the name of Pippo Buono. When he was eighteen his parents sent him to a rich cousin, in the hope that he would make him his heir; but St. Philip, desiring to consecrate himself entirely to God, renounced all hope of succeeding to his uncle's property, left his house, and went to Rome to finish his studies.

Here he lived a most exemplary life, resisting great temptations to which he was subject, and devoting himself entirely to his studies and pious exercises and works of mercy. He often went to visit the sick in the hospitals, and daily visited the seven Basilicas of Rome, and passed part of the night in prayer at the tombs of the martyrs in the Catacomb of St. Sebastian. Some of his companions desired to follow his example, and

joined him in making these stations daily. Their devotion made a great impression in the city, and was so fruitful in good results that, under the direction of his confessor, Persiano Rosa of Palestrina, and with his help, he founded, in 1548, the celebrated Confraternity of the Holy Trinity, which many joined, attracted by the instructions the Saint gave them. The work of the members was to exercise hospitality towards the poor pilgrims who came to Rome to visit the tombs of the holy Apostles Peter and Paul, and who often had to sleep in the streets or porches of the churches. In the Hospital of the Confraternity erected by St. Philip 600,000 pilgrims were lodged in the jubilee year of 1625, and in the jubilee of 1825 over 250,000 were accommodated.

It was as a layman that St. Philip began these good works, but in 1551 his confessor, persuaded that he would even do better work for God as a priest, urged him to receive Holy Orders, of which, in his humility, he had deemed himself unworthy, and it was not until commanded to do so that he consented to go to the altar. After he was ordained priest he went to live with his confessor and some other priests near the church of St. Jerome, where the spiritual conferences which he held soon met with incredible success, and he became also much sought after as a confessor. To accommodate the numbers who attended these conferences, whom at first he received in his own room, he finally got leave to build a larger one

over one of the aisles in St. Jerome's Church, to which he gave the name of the Oratory.

By degrees the evening exercises in this chapel, which consisted of sermon, hymns, and popular devotions, were arranged in a form which is still used in the Oratorian churches on week-day evenings except Saturdays.

St. Philip was joined about this time by Baronius, the celebrated historian, afterwards a Cardinal; he was sent in 1564 with some other followers of St. Philip to the church of St. John the Baptist, which the Florentines had just built in Rome, and from this date the Congregation which took the name of the Oratory is considered to have been established. It was this Baronius who was often found, when sought by learned men who came to consult him, in the kitchen or scullery vested in an apron, and who wrote on the kitchen chimney-piece "Baronius coquus perpetuus," for it was the custom of the community to divide the work of the house between them at this period.

In 1575 the Congregation had so increased that it was considered desirable they should have a church of their own, and, the old church of the Vallicella being given them, St. Philip caused the beautiful Chiesa Nuova to be built on the site, and this became the mother-house of the Congregation on which, at first, certain of the Italian Oratories were dependent; but from the beginning the rule was that each house should be independent.

Another celebrated companion of Baronius was Tarugi, afterwards Archbishop of Avignon, and Cardinal. The Cardinal's hat was offered several times to St. Philip himself, but he declined it. He was elected perpetual Provost of the Congregation in 1587, and in consideration of being the founder he was elected for life; but the Constitutions ordered that this Superior could only be elected for three years, or at the most for six, if re-elected at the end of the first term. After the death of St. Philip this was altered, and it was decided the Provost should be allowed to continue in his office as long as it was judged to be for the good of the Congregation. St. Philip retired before his death, and was succeeded by Baronius, who held the office three years.

To the Constitutions St. Philip added that no vows should be taken by the members of the Congregation, and that if anyone felt called to embrace the religious life in any Order of the Church he should be free to leave, the founder desiring that the Congregation should be united together by the bonds of charity only. The Constitutions were approved by Paul V. in 1612, the erection of the Congregation having been prievously approved and confirmed by Gregory XIII. in 1575.

St. Philip in his humility had always declined to write down the Constitutions, so it was not till seventeen years after his death that, under Baronius, they received the confirmation of Paul V. The Congregation consists of secular priests and lay-

Brothers, who attend to the domestic work of the house. The dress was from the beginning that of the secular clergy in Rome at that time, and this is still the habit of the Oratorians. Although no vow of poverty is taken, the members all contribute to the support of the whole community according to their means.

At St. Philip's death there were seven houses of Oratorians, and after his death they increased so in the course of the seventeenth and eighteenth centuries that in Italy and Sicily alone they numbered over 100 houses, besides twenty-one in Spain, ten in Portugal, and eight in France, but in more recent times they have lost many of their houses through the French Revolution and other anti-religious movements.

Besides Baronius and Tarugi, the Oratorians have given six other Cardinals, including Cardinal Newman, to the Church, and many Bishops and learned men.

It was to Cardinal Newman that we owe the introduction of the Oratorians to England; after his conversion he became acquainted with them and their work while he was in Rome, and in 1847 he planted the Congregation in England. The first house was at Old Oscott, but this was soon moved to St. Wilfrid's, Staffordshire, and thence to Birmingham in 1849; the present Oratory was begun to be built that same year at Edgbaston.

The London Oratory was originally in King William Street, Strand. The house was opened

by Father Faber about the time the late Cardinal, then Dr. Newman, was founding the Birmingham Oratory, some of which Congregation joined Father Faber in the beginning, and the London house was then under obedience to Dr. Newman. In 1850 the London Congregation was made an independent one, and released from obedience to Birmingham; it was afterwards moved to Brompton, and the magnificent Oratory, which, until the last year or so, was the largest Catholic Church in England, was built after the style of St. Peter's in Rome.

The late Cardinal Newman lived at the Birmingham Oratory after he received the Cardinal's hat, and there the most illustrious English convert of the age died in 1890.

PASSIONIST FATHER.

[*To face p.* 159.

PASSIONISTS.

MIXED. UNDER SIMPLE VOWS.

Founded 1720.

MOTTO :

Jesu Christi passio sit semper in cordibus nostris.

THE Passionists, or "Discalced Clerks of the Most Holy Cross and Passion of Our Lord," were founded by St. Paul of the Cross, who first put on the habit of the Congregation in 1720. His name was Paul Francis Danei. He was born at Ovada, in Piedmont, in 1694, and from his earliest youth had a great devotion to Our Blessed Lady. He grew up in innocence and holiness, practising mortification, and exercising himself in frequent contemplation of the Passion of Our Blessed Lord, and longing to work and suffer for the Faith. At first he wished to fight against the Turks, but, recognising that God had other work for him to do, he gave this up, and, with some companions, retreated to Monte Argentaro, near Orbitello, where subsequently the first monastery of the Congregation was built.

At Castelazzo, an important town in the Diocese of Alessandria dell Paglia, to which his parents had removed in Paul's childhood, God revealed to him in a vision the rule, and Our Lady showed him the habit of a new Order which He desired him to found. He wrote the rule, sometimes pausing and waiting as if for inspiration, and then writing very fast. After careful examination the Bishop clothed him with the habit Our Lady had shown the Saint in 1720, and Paul then began to preach repentance, to hold spiritual conferences, and to nurse the sick.

In 1727 he was ordained priest, and from that time preached repentance more zealously than ever. He had the gift of prophecy, and his work was supported by miracles, so that he made numerous conversions among heretics and hardened sinners. Ten years later the first monastery at Monte Argentaro was founded, and the future Saint from that time called himself Paul of the Cross, and the Constitutions he had drawn up ten years earlier at length received the Papal approbation, which had been at first withheld, from Pope Benedict XIV., in 1741. The rule consisted of forty chapters, one of which ordered that if it became necessary to modify it this was to be done with the approbation of the Holy See. It was considerably mitigated before it received the final confirmation, in 1769, from Pope Clement XIV., and it has since been modified still further to prevent the Congregation from

dying out in modern times, but it is still very austere.

Clement XIV. gave the Congregation the church and monastery of Saints John and Paul, on the Cælian Hill at Rome, which became the mother-house and seat of the General of the Order, and remained so till the present day; and later the care of the Sancta Scala was given to the Passionist Fathers by Pope Pius IX., and they still have charge of it. It was at this monastery on the Cælian Hill that the Saint lived, and here he died in 1775. He was canonized in 1867 by Pius IX.

The Congregation spread fast after the holy founder's death, and now has eight provinces, besides two missions in Wallachia and Bulgaria, where, seven years after the death of St. Paul of the Cross, his sons went as missioners, and from 1782 to 1834 flourished exceedingly in both these countries. At the present day there are still Passionist missioners in these provinces, and one Passionist Bishop in Bulgaria.

The great wish of St. Paul's life, however, was the conversion of England. For this he passionately longed and prayed; but it was not till 1842 that his sons were able to establish themselves in this country, where they now have eight houses.

Of the nine existing provinces, four are in Italy, one in Spain, one in France and Belgium, one in the United States of America, one in England and Ireland, and one in the Argentine Republic. The Congregation first was introduced to America

in 1852 at Pittsburg, U.S.A. There are, besides these provinces, single houses in Valparaiso, Chili, in Mexico, and also in Australia, in which latter place three retreats are well established.

The Congregation is governed by a General, who is elected by the General Chapter every six years; the Provincial of each province is elected by the Provincial Chapter every three years. The Superior of each house is called the Rector, and is elected for three years, and can be re-elected once. The rule is a severe one. Originally meat was forbidden, but it is now allowed four times a week, except during Advent and Lent, as the Congregation was dying out. The religious take the usual three (simple) vows, to which they add a fourth —to contemplate constantly and promote devotion to the Passion of Our Blessed Lord; hence their name of Passionists. The Fathers keep this fourth vow by preaching and by means of the confessional; the Brothers are bound to say five Paternosters and five Ave Marias daily for this intention, by which means they fulfil this fourth vow.

The work of the Congregation is principally giving missions and retreats, and labouring for the conversion of sinners by preaching the Passion of Christ.

The habit is black; on it is worn the Passionist badge, worked in white on a black ground. The Fathers wear a badge on the breast of the habit and another on the mantle; the lay-Brothers

wear it on the habit only. Only sandals are worn on the feet.

The novitiate lasts a year and a day.

All the community rise for matins and lauds at two, and go back to bed at half-past three till six; while the Fathers say the Divine Office the Brothers say other prayers.

The Congregation of Passionist Nuns was founded by St. Paul of the Cross, in the city of Corneto, towards the end of his life.

Father Dominic of the Mother of God, who reconciled Cardinal Newman to the Church, introduced the Passionists into England, and founded the first house of the Congregation here in 1842. He was buried at Sutton, near St. Helens, and after fifty years his body was found to be incorrupt. The celebrated Passionist Father Ignatius Spencer, who founded or assisted in founding, the Congregation of Passionist Sisters in England, is also buried there.

The cause of Brother Gabriel, the Passionist Aloysius, is now before the Holy See. He was a student only when he died, in the odour of sanctity, in 1862, at the age of twenty-four. He was born at Assisi; he had a special devotion to Our Lady of Sorrows and the Passion of Our Blessed Lord.

The Passionists have five houses in England: at Highgate; Broadway; Harborne, near Birmingham; Sutton, near St. Helens; Herne Bay; one at Carmarthen, in Wales; one in Scot-

land, at Glasgow; and two in Ireland, at Dublin and Belfast. The house and Church of St. Joseph, in Paris, belongs to the English province. The novitiate is at Broadway, in Worcestershire.

In connection with this province a Retreat of the Congregation was founded at Sydney, N.S.W., in 1887, at the invitation of the present Archbishop, Cardinal Moran. Now there are three flourishing Retreats well established in Australia: one at Marrickville, Sydney; one at Goulborn; and one at Adelaide, all belonging to the Anglo-Hibernian province of Passionists.

The novitiate house for the United States is at Pittsburg; there are houses of the Congregation also at Dunkirk, N.Y.; West Hoboken, N.J.; Baltimore, Md.; Cincinnati, O.; Louisville, Ky.; besides these, there are houses in Mexico and Buenos Ayres, and two in Valparaiso, Chili.

PRIEST OF THE PIOUS SOCIETY OF MISSIONS.

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PIOUS SOCIETY OF MISSIONS.

ACTIVE. UNDER NO VOWS.

Founded 1835.

THE Pious Society of Missions was founded by Vincent Pallotti in 1835; it consists of a Congregation of Secular priests who live in community, but are under no vows, though they promise to observe the three counsels of perfection, and to persevere in so doing.

The object of the Congregation is to revive the faith among lax Catholics, to convert the heathen, and to practise works of charity. It was approved by Pope Gregory XVI. in 1835.

Attached to the Society are lay-people called Aggregates, whose duty is to assist the Fathers by their prayers and alms to carry out their works of charity and missionary enterprises.

The headquarters are in Rome.

PREMONSTRATENSIANS OR CANONS REGULAR OF ST. NORBERT.

UNDER SOLEMN VOWS.

Founded 1119.

MOTTO :

Ad omne opus bonum parati (2 Tim. xxi.).

The founder of the illustrious Order of Premonstratensians was St. Norbert, Archbishop of Magdeburg, from whom they are sometimes called Norbertines, but more correctly the Canons Regular of St. Norbert. In olden times they were known in England as the White Canons, so called because their habit is white, and also to distinguish them from the Black Canons or Canons Regular of the Lateran. Their name of the Premonstratensians comes from Prémontré, a wild valley in the forest of Coucy, in the department of Aisne in France, where the first monastery, which became the mother-house of the Order, was built.

St. Norbert was born in 1080; he was the son of Count Heribert, who destined him from his youth for the priesthood, and, as was the custom in those days, a canonry was conferred upon him early in life, and he became attached to the court

CANON REGULAR OF ST. NORBERT 'PREMONSTRATENSIAN'.

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of the Archbishop of Cologne. He was offered the bishopric of Cambrai by Henry V. of Germany, but this he declined; and two years later, in 1115, an event took place which completely changed his life, which had so far been rather worldly. He was overtaken by a thunder-storm one day while riding with a groom, and his horse, terrified by the lightning, threw him, and he heard a voice reproaching him for his former life. Like St. Paul, he obeyed the Divine call, and resolved at once to give up his possessions, and, forsaking worldly pleasures, to embrace a life of self-renunciation and work, and especially to consecrate himself to God in the priesthood, for he was then only a subdeacon.

After he was ordained priest he went about preaching, and then sold all his possessions and gave the money to the poor, and barefoot and miserably clad he travelled through France, till, at Valenciennes, he met with Hugo, chaplain to the Bishop of Cambrai, who became his most faithful companion. He wandered about preaching and working miracles till, after declining charge of St. Martin's, Laon, he finally chose the wild valley of Prémontré in which to settle in 1121.

Here he was joined by thirteen others, among them Evermod, the future Bishop of Ratzburg. He gave them the rule of St. Augustine, to which he added his own Constitutions, and the following year a new church was consecrated at Prémontré, and the name of Premonstratensians given to the

Canons. In the beginning the rule prescribed abstinence from flesh-meat and perpetual fasting; but this was afterwards modified, and the relaxations, in their turn, led to reforms as in other Orders.

After founding the monastery at Prémontré, St. Norbert continued to wander about barefoot, preaching, and in 1124, after having been taken prisoner and narrowly escaping death, he went to Antwerp to preach against some heresy, and here, at St. Michael's Church, founded his second monastery. In 1126 he travelled to Rome, where he was kindly received by Pope Honorius II., who formally approved the Order, which approval was confirmed by several succeeding Popes.

The following July he was chosen Archbishop of Magdeburg, and when he arrived, barefoot and in his shabby clothes, at the Archiepiscopal Palace, the porter denied him admittance, till some bystanders explained that this was the new Archbishop. The man begged the Saint's pardon, to which he replied, in his humility, that the porter had judged him better than those who had pressed the dignity of this high office upon him.

The diocese required an energetic man at that time, and St. Norbert's efforts at restoring discipline and reforming abuses made him many enemies; and at one time he was obliged to leave Magdeburg, as attempts were made to murder him, but after he had issued a ban of excommunication he was recalled. In 1131

St. Norbert received permission from Pope Innocent II. to erect a house of his Canons at the Cathedral of Magdeburg, and that same year the Pope visited Prémontré. St. Norbert died in 1134, after occupying the Archbishopric of Magdeburg eight years; he was canonized in 1582. His Order was one of the most illustrious in the Church, and at one time possessed over 1,000 houses. Under Clement VI. it had no less than 1,322 houses, besides seven Archbishoprics and nine Bishoprics. The design of the holy founder was to combine the contemplative with the active life, and while his subjects exercised the priestly office and laboured for the salvation of souls, they were to lead a monastic life and to show hospitality to all, especially to the poor.

He desired that their habit should be white, because, according to Holy Scripture, the angels, the witnesses of the Resurrection, were clad in white; it was to be of wool, because the custom of the Church then was for penitents to wear woollen garments, but in the church they were to wear linen, because, under the Old Covenant, the high-priests wore white linen when they entered the Holy of Holies. The white linen rochet over the woollen habit or cassock is always worn in the choir by the Canons Regular of St. Norbert; they also wear a white cloak and a white cap.

At the time of the Dissolution in England, under Henry VIII., the Order had thirty-four houses here, two of which were nunneries. The

Order lost a great many houses during the Reformation in countries affected by it; and at the great French Revolution all the French houses were suppressed, including Prémontré, from which the noble old Abbot L'Ecuy was expelled with his subjects.

In Germany, in 1805, only ten abbeys remained to the Premonstratensians of what was described by the last Abbot of Prémontré as "their splendid heritage"; two of these ten have since been confiscated, three are in Bohemia. Since 1834 fresh foundations have been made in Belgium and France, and the Belgian Congregation sent some of its members to England, where they founded houses in Lincolnshire, at Spalding, Crowle (1871), and Manchester. A community of French Premonstratensians was some years ago founded at Farnborough, Hants, by the Empress Eugénie, but no longer exists, and there is a French community of the Order at Storrington, near Pulborough, in Sussex.

The rule for the Second Order, that of the Sisters, is severe; they are strictly enclosed. St. Norbert was the first to found Tertiaries or the Third Order, for persons living in the world who desire to lead a stricter life. The first Premonstratensian Tertiary was Count Theobald of Champagne, who desired to become a Canon Regular of St. Norbert, but as he was a man of large means, the Saint thought he would do more good by remaining in the world, so he made him an

Associate of the Order, and gave him a white scapular to wear under his ordinary dress as a sign that he belonged to it. The Third Order spread very quickly until, in the following century, St. Dominic and St. Francis each founded a similar third Order. In the eighteenth century the Bavarian Abbots endeavoured to revive this Third Order, which Pope Gregory confirmed in 1752 and enriched with many privileges. A house of Premonstratensian nuns of the Third Order was founded in 1889 in the Diocese of Versailles. They have been admitted to the Second Order by the General Chapter of 1897.

There have been several reforms of the first Order. In 1232 Gregory IX. ordered that the Visitors should be changed every year, because through their laxity some relaxations of the ancient discipline had crept in; he also issued decrees censuring the too costly dress of the Abbots and Canons. In the middle of the fifteenth century the German monasteries were reformed by John Busch; at the end of the same century the English houses were reformed by Abbot Morton, and the French by Servais Lairuelz, in the middle of the seventeenth century.

It is interesting to know that the Premonstratensians had three monasteries in Palestine in the twelfth century—St. Samuel and St. Abacus or Habacuc, at or near Jerusalem, and one at Bethlehem.

THE FATHERS OF THE SACRED HEARTS AND OF THE PERPETUAL ADORATION, OR THE PICPUS FATHERS.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1789.

MOTTO :

Vivat Cor Jesu Sacratissimum per infinita sæcula sæculorum. Amen.

THIS Congregation, now so well known as that of the Picpus Fathers, to which the celebrated apostle of the lepers, Father Damien, belonged, sprung up during the great Revolution, and was in its cradle during the Reign of Terror. It was founded by a holy French priest, the Abbé Coudrin, in the Diocese of Poitiers, who, living in an attic near Chatelleraul, felt himself inspired to found a Religious Congregation in harmony with the unhappy times in which he lived, whose members should offer themselves as victims in reparation to Almighty God for all crimes and blasphemies of the age, and especially should they do so at the foot of the tabernacle in Perpetual Adoration of the Blessed Sacrament.

He hoped also that they would be able to re-establish the faith in his country by training

THE REV. FATHER MARIE JOSEPH COUDRIN, FOUNDER OF THE CONGREGATION OF THE SACRED HEARTS (PICPUS FATHERS).

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young priests in the seminaries, by preaching, by educating all classes of children, and that they should further propagate the faith by foreign missions. He saw that devotion to the Sacred Hearts of Jesus and Mary was the great means of salvation for France, then bleeding from the horrors of the Revolution, so he placed his Institute under their names and patronage, and appointed devotion to them as the instrument of sanctification for his children and for all the world.

He began his work, in the midst of imminent danger, in the Dioceses of Poitiers and Tours. During the Reign of Terror he went to the prisons to offer the consolations of our holy religion to the prisoners, and several times escaped almost by miracles from being killed. At this time he met Madame Aymer de la Chevalerie, who founded the Nuns of the Sacred Hearts, who give themselves to the work of Perpetual Adoration and to the education of all classes.

As the revolutionary tempest subsided, the Abbé Coudrin was able to begin his great work. By degrees he and his subjects undertook the direction of seminaries, founded colleges, opened free schools for poor children, gave missions in both town and country, and refused no good work that could help on the object for which they were founded. In 1817 the Institute received the solemn approbation of the Holy See, which gave it fresh vigour, and new houses were founded and missions opened in different dioceses.

In 1826 the missions of Eastern Oceania were confided to the care of the Congregation by the Holy See, and some of the Fathers started at once to preach the Gospel to the inhabitants of those distant isles, many of whom were cannibals, and among whom they worked wonders in the way of civilization by preaching the Gospel and the truths of our holy Faith, but we have only space to refer thus briefly to their labours. Their heroism in the leper isle of Molokai, where Father Damien laid down his life, is of world-wide notoriety.

The Fathers now have three Apostolic Vicariates in these archipelagoes, and have built numerous churches, chapels, and schools.

Besides this, the Fathers have founded various establishments in South America, in Chili, Peru, and Ecuador, where their colleges have a brilliant reputation; in Belgium: in Louvain, Aerschot, Courtrois, and Tremoloo; in Holland: in Grave and Simpelveld.

They are called the Picpus Fathers from the Rue de Picpus in Paris, where the novitiate house was.

The novitiate lasts one year and a half.

The habit is white with white scapular and mantle, and a large badge of the Sacred Hearts on the breast.

The Fathers have two houses in England, one at Edgbaston near Birmingham, and one at Eccleshall, Birmingham.

At Edgbaston boys are trained who desire to

become missionaries, especially in the Hawaiian Isles and the leper settlement at Molokai. In the Damien Institute at Edgbaston they undergo a preparatory course of study. At Eccleshall the novitiate is made. Both these houses are dependent upon the alms of the faithful.

In their Louvain house Perpetual Adoration of the Blessed Sacrament is kept up day and night, each member of the community watching in turn, one at a time.

REDEMPTORISTS.

ACTIVE. UNDER SOLEMN VOWS.

Founded 1732.

MOTTO :

Copiosa apud eum redemptio.

THE Congregation of the Most Holy Redeemer, called in some countries the Redemptorists, and in others the Ligorists, was founded in 1732 at Scala, near Naples, by St. Alphonsus Liguori. St. Alphonsus Maria Liguori was born in 1696, of noble Neapolitan parents, at one of their estates near Naples; he was exceedingly talented, and was brought up for the Bar, where he achieved some brilliant successes; but religion was always his supreme interest in life, and it is related of him that when he returned from the law-courts he would spend hours in prayer before the Blessed Sacrament, and preferred tending the sick in hospitals to any social festivities.

When he was twenty-six he left the Bar to consecrate himself entirely to God as a priest, and after giving three years to the study of theology, he was ordained priest in 1726. He had laboured

BLESSED GERARD MAJELLA (REDEMPTORIST).

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for the salvation of souls when in the minor Orders, but he now redoubled his exertions for the spiritual welfare of others, especially of the young.

In 1729 he left his father's house for the so-called Chinese College, to which a church was attached, and there undertook the care of the souls who from all parts of Naples sought his guidance and went to hear him preach. He also worked for the Neapolitan Propaganda, a Congregation of priests and clerics whose work was to hold missions; through this society he became acquainted with the spiritual needs of the shepherds and peasants in the country districts, as well as of those dwelling in the city.

It was the holy Bishop of Castellamare, Thomas Falcoia, who helped him in the foundation of his Congregation by his advice; he had himself founded a Congregation of nuns at Scala, who continually prayed for an Order whose principal work should be, by preaching and holding missions and retreats, to reach the most neglected souls, especially among the country people, where the Bishop had long felt such work was much needed. After consulting many spiritually-minded people, St. Alphonsus decided to take the Bishop's advice, and in 1732 he laid the foundation of his Institute at Scala, a little village near Amalfi, with some priests and laymen who had attached themselves to him. These first disciples, however, did not remain with St. Alphonsus, as they did not agree on all points with the plan he, under the direction

of Falcoia, had drawn up, so one after the other they forsook him. Others, however, soon joined him, and in spite of the many obstacles the Saint encountered on all sides, from the civil authorities as well as others, who looked on him as a fanatic, and from the local conditions of Scala, which made it necessary to move the next year to Schiavi, and a year or two after to Ciorani, where a permanent foundation was at last made in 1735, he succeeded in attaining his object.

This object was to found a Congregation whose members should endeavour, by copying as closely as possible the life of Our Divine Redeemer, first to sanctify themselves, and then to labour for the salvation of others, especially of poor, ignorant country people.

He was fortunate in those who joined him, for they were inspired with the same Apostolic zeal as he, and he, with heroic self-renunciation, seeking neither the praise nor blame of men, laboured with unwearied zeal and enthusiasm, which no obstacles could damp, for the glory of God and the salvation of souls.

In 1749 Pope Benedict XIV., who heard on all sides the excellent work the new Congregation was doing, approved in a Papal Brief both the Institute and the rule, and made the holy founder General Superior or Rector-Major for life of the Congregation, which St. Alphonsus at first called that of the Holy Saviour; but as there were some Canons Regular of that title at Venice then, the

Pope himself changed the name of the new Congregation to that of the Most Holy Redeemer.

St. Alphonsus, who was afterwards made a Bishop, but retired to end his days in his Order, lived to be ninety, and saw several houses of the Congregation founded in Italy and Sicily before he died in 1787. During his lifetime Blessed Clement Maria Hoffhaner joined the Order, and after his death introduced it to Poland, Austria, and Switzerland.

At the time the Congregation was founded Jansenism was poisoning the springs of religious life in Italy as well as in other countries, and to counteract the Jansenist teaching, and especially the severity of Jansenist confessors in the confessional, and their practice of only admitting an elect few, and that few very seldom, to Holy Communion, St. Alphonsus and his sons, in the missions they held, dealt most gently with the souls who approached the tribunal of penance, and urged them to come to Holy Communion. To prevent sacrilegious confessions, St. Alphonsus was very particular that during missions confessions should be made to the missioners, and even to small places he used to send three or four missioners, while in the large cities he would send from fifteen to twenty workers. He also used to send a smaller number of missioners to the place in which a mission had been held a few months afterwards, to encourage the people and strengthen them in their good resolutions.

Besides missions, St. Alphonsus and his subjects used to labour for the good of souls by holding retreats for all conditions of men and women, religious and secular; he forbade his sons to undertake educational work or the direction of nuns, because the first end of his Congregation is to minister to the most neglected souls. The rule also imposes continual study on the members, for St. Alphonsus, himself a Doctor of the Church, knew how valuable scientific knowledge is to a priest. He was raised to the degree of a Doctor of the Church by Pius IX. in 1871, when the Mass and Office for Doctors of the Church was appointed to be used on his feast, and in the same decree approval of his many books, full of holy learning and piety, was expressed, especially on his works against the erroneous teaching of Jansenists and others. He was pronounced Venerable nine years after his death; in 1816 he was beatified, and in 1839 his canonization took place by Gregory XVI.

At his death his Congregation numbered ten houses, all in Italy or Sicily; under P. Hoffhaner, as we have said, it was introduced to Poland, Austria, and Switzerland, and in 1831 P. Passerat introduced it to Belgium, from whence it reached Holland. In 1833 it had several mission stations in America, and a few years later monasteries were opened in Rochester, Pittsburg, and New York (1842). In 1841 the Redemptorists settled in Bavaria at Alt Vetting, where the King gave them

a convent, and in 1843 they were introduced into England by Dr. Baines, then Vicar-Apostolic of the Western District, and after many difficulties their large monastery at Clapham was founded in 1848. Houses were also opened in France, Spain, and Portugal, but these and those in Poland, Bavaria, Austria, Switzerland, Germany, and Italy, were all lost during the great French and other revolutions.

In 1891 the Order numbered 1,232 priests, 378 clerics, 587 lay-Brothers, and 360 novices, and was divided at that time into 12 provinces: the Roman, Neapolitan, Silician, French, with dependencies in Spain and the Western Republics of South America; the Austrian, Belgian, with Canada and St. Thomas Island; the Bavarian; the Lower German, with Uruguay and the Argentine; the Dutch, with Surinam; the English, with Ireland, Scotland, and Australia; and two American, Baltimore and St. Louis; but since then some of these, the Bavarian and Lower German, for instance, have been quite suppressed or the members driven into other countries.

The Order of the Nuns of the Most Holy Redeemer, founded also at Scala by St. Alphonsus in 1731, is contemplative and strictly enclosed. The nuns are called the Redemptoristines.

The Redemptorists are governed by a General Superior called the Rector-Major. He is elected for life by a General Chapter and is assisted by six consultors; he resides in Rome; he appoints

the Provincials and the Rectors of each house for three years; he can renew their term of office if he thinks well to do so.

Each province had its novitiate, and besides that two houses of studies, one called the Juvenat, for young pupils who believe themselves called to be Redemptorists, and the other called a college, for those who have served their novitiate and taken the vows; here they spend six years in the study of philosophy and theology. The novitiate lasts one year.

The habit is of black serge with white collar, the rosary being worn at the girdle.

There are five houses of the Congregation in England and one in Scotland.

SALESIANS.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1862.

MOTTO :

Da mihi animas cætera tolle.

THIS Congregation was founded at Turin in 1868 by the well-known Giovanni Bosco, who was born of pious parents in the village of Becchi, near Turin, in 1815. He was educated first by the parish priest, then at a day-school, and finally at the Seminary of Chieri, where he was ordained priest in 1841. After his ordination he attended advanced courses of lectures in moral theology and sacred eloquence in the Institute of St. Francis of Assisi at Turin, and during this time he visited prisons and hospitals.

Don Bosco took a great interest in juvenile criminals, and it occurred to him it would be an excellent thing to found an institution for poor lads, whose fall into crime might be prevented if they had good religious and moral training in their youth, and thus be made useful members of society. In 1841 he got hold of a boy of fifteen, whose religious education had been completely

neglected, and brought him to the Sacraments, and this boy became the first member of "the Oratory of St. Francis of Sales," or of the so-called Sistine Oratory. He was soon joined by others, and in a few years he had over 400 scholars, whom he assembled first on Sundays only, and after they had heard Mass, and he had instructed them in the Catechism and singing, he let them spend the rest of the day in the open air under his eye. In the winter he with difficulty hired a room for them; and at last, in 1846, when they numbered 800, he hired a shed, since a room was not to be had for his noisy flock, and turned it into a chapel. On this very site there now stands the Oratory of St. Francis of Sales.

Up to this time his efforts had been laughed at, and he was considered mad, and an attempt was even made to put him under restraint, but now the civil authorities were impressed by his work, and resolved to support him. Their help enabled him to open night-schools, in which the most intelligent boys were taught French, Italian, Latin, and mathematics; these became, in time, teachers of the others, and were sent to the other institutions of the Oratory, which were soon opened in other parts of Italy, in France, and in America.

Then arose the need of a boarding-school, for which a hayloft was first hired; soon this grew to a guest-house in which 1,000 boys were lodged in forty dormitories. In the beginning, the boys

went to their various workplaces in the day, and returned to the guest-house to sleep and for the simple fare which Don Bosco's mother prepared for them; but in 1856 he had erected in his own house workshops for carpenters, tailors, shoemakers, turners, printers, etc., which have since developed into the present institution, where some 450 boys are educated and, at the same time, trained in various arts and trades.

Printing received his special attention, as he early recognised the power of the press and the necessity of spreading good books. In the country he organized agricultural schools; but we have not space here to record all the wonderful schemes for the education, religious and secular, of this neglected class that Don Bosco set on foot, and carried out with such marvellous success: we must pass on to the foundation of the Salesians.

In 1862, which may be taken as the date of their foundation, about fifty priests and teachers who had been helping Don Bosco began to live according to a rule of life drawn up by him, which was approved by Pius IX. in 1869, and definitely confirmed in 1874. In order to evade the Italian laws concerning the Religious Orders, each member of the Congregation retains the radical ownership of his property. They are thus regarded by the State as a civil association, and are, consequently, unmolested by the Italian law; but, at the same time, that they may keep the vow of poverty, the members renounce all voice in the administration

of their means, and hand it all over for the common good.

The Salesian Society consists of priests, clerics, and coadjutors, which last correspond to lay-Brothers, and there is also a sort of Third Order, called the Association of Salesian Co-operators. This was approved by Pius IX. in 1876, and enriched with many favours by Leo XIII.; it embraces all who assist the Salesians in any way by teaching or other pious works.

There is also a Congregation of women, founded by Don Bosco in 1874, who are under the direction of the Superior General of the Salesian Fathers, and are called the Daughters of Mary Help of Christians; they have just established themselves in England at Battersea, and at Chertsey.

Don Bosco died in 1888 at the mother-house at Turin; he was a man of extraordinary zeal and energy; he personally overlooked his gigantic labour of love, and at his death his Congregation had no less than 250 houses in the Old and New Worlds, wherein 130,000 children were sheltered, and annually about 18,000 educated pupils were sent out from these various institutions. In 1902 there were about 2,000 members of the Congregation in Italy, France, Spain, Portugal, Belgium, Switzerland, Austria, and England; in Palestine, Algiers, Egypt, and Tunis; in Cape Town and the Falkland Isles; in Mexico, Patagonia, Terra Del Fuego, Ecuador, Peru, Brazil, Paraguay, Chili, Bolivia, Uruguay, the Argentine Republic,

Venezuela, the United States, Jamaica, San Salvador, and Columbia, in which last place they nurse the lepers in Agua de Dios and Contratacion.

Besides all their educational works, which range from elementary schools to priests' seminaries, the Fathers labour in home and foreign missions, in their hospitals for the sick, and in giving retreats.

The novitiate lasts one year.

There is no special habit.

There are three houses of the Salesian Fathers in England: one at West Battersea, one at Burwash, in Sussex, where the novitiate is, and one at Farnborough, Hants.

THE FATHERS OF THE SOCIETY OF THE DIVINE SAVIOUR, OR THE SALVATORIANS.

MIXED. UNDER SIMPLE VOWS.

Founded 1881.

MOTTO :

Prædicate Evangelium omni Creaturæ.

THIS Congregation was founded by a zealous German priest, Father John Baptist Jordan, in 1881, on the Feast of the Immaculate Conception, in Rome. The holy founder was deeply impressed by the infidelity and wickedness of the age, and by the misery and crime he saw around him, and founded the Society of the Divine Saviour to cope with all these evils. The members unite the active with the contemplative life, and labour with apostolic zeal for the glory of God and His holy Church, and the salvation of man. The nature and mission of the Society are indicated by its name: it aims at furthering the interests of Our Divine Saviour on earth in every possible way. The watchwords of it are, the glory of God, Mary's exaltation, man's salvation; and to promote these ends the Society will use all possible and lawful means; and, according to the idea of the founder,

FATHER OF THE SOCIETY OF THE DIVINE SAVIOUR (SALVATORIAN).

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is to be absolutely universal in its activity in both Christian countries and foreign missions.

The patrons of the Society, which professes to be, above all, an Apostolic Order, are Our Blessed Lady, under her title of Queen of the Apostles, and the Holy Apostles as primary, St. Joseph and St. Michael as secondary patrons.

The Society will labour in all quarters of the globe, and will not exclude from its activity any country or nation; it hopes to receive new members from all nations and races. It now numbers about 400 members, of whom 150 are priests, the others being scholastics, novices, lay-Brothers, oblates, and candidates. The mother-house is in Rome, where, for the present, the novitiate, which lasts a year, is made. The Society has, besides the mother-house, about thirty-five other establishments in different parts of the world, where the members work in eighteen different languages; this includes about fifteen colleges. The Society is divided into three Orders: the first consists of priests and lay-Brothers, the second of the Sisters of the Divine Saviour, and the third of lay-co-operators and promoters.

The holy founder is the present (1903) Superior-General.

The Divine Office will be recited daily in choir in the houses of the Society, and the public services of the Church will be carried out with all that pomp and majesty which belong to the Catholic ritual, and the members honour with a

very special devotion the most Holy Virgin, Mother of God.

The habit is black with a white collar-band. A black woollen girdle with four knots at the ends is worn round the waist, and a rosary suspended from it; out of doors a black cloak with a pilgrim's band is worn over the habit. In tropical countries, where, on account of the heat, it is customary to wear white clothing, a white habit and cloak and a red girdle are worn instead of black.

The members of the first Order consist of priests and lay-Brothers. The Fathers are engaged especially in the following works: In educating young members in the different colleges, in the management of a large colony of young convicts, in directing an agricultural and technical school and homes for students, in taking charge of parishes and missions, in assisting the secular clergy in parish work, and by giving parochial missions and spiritual retreats. Besides these works, some of the Fathers are engaged in foreign missions and in literary work. The Society publishes eight periodicals, which are printed at its own presses. The lay-Brothers are engaged in domestic and agricultural work, in printing, in the conveyance of periodicals, and in exercising and teaching various trades and handicrafts.

The first house of the Society in the British Isles has been opened at Wealdstone, near Harrow, Middlesex, where at the same time the Fathers

have started a Catholic mission for this growing industrial place and the surrounding district; at present three Fathers and one lay-Brother are stationed here.

Postulants are received from fourteen to thirty years of age; cleric postulants usually pay a certain small sum annually, during their training, but young men of limited or no means are, so far as the funds will allow, also received if they have a real vocation for the religious life.

SERVITES.

MIXED. UNDER SOLEMN VOWS.

Founded 1240.

MOTTO :

Ave Mater Dolorosa.

THE Order of the Friar Servants of the Blessed Virgin Mary, commonly known as the Servites, was founded indirectly by seven Florentine merchants, or, as the Bull of their canonization permits us to say, by Our Blessed Lady herself, who appeared to them and revealed the rule, habit, mission, and name of the Order she desired them to found.

The names of the holy founders were Bonfilius Monaldi, Buonagiunta Manetti, Amideus, Hugh Uguccione, Sostene Sostegni, Manettus del' Antella, and Alexius Falconieri, who was the uncle of St. Juliana Falconieri, foundress of the Mantellate nuns, the Third Order of the Servites.

They were all canonized by Pope Leo XIII. in 1888. After Our Lady's first appearance to them they retired first to Camarzia, and then to Monte Senario, nine miles from Florence, where, having sold their property and given the money to the poor, they built on the top of the mountain a con-

SERVITE.

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vent, which remained the mother-house of the Order for centuries. Here they gave themselves up to a life of great austerity and prayer, devoting themselves especially to the devotion of the Seven Dolours of Our Blessed Lady, which is one of the chief devotions of the Order; they followed the rule of St. Augustine, and wore a black habit and scapular, as directed by Our Blessed Lady, who once more appeared to them on Good Friday, April 13, 1240. Thus the foundation of the Servite Order was definitely accomplished, and they called themselves her Servants.

The Bishop of Florence was one of their earliest benefactors, and allowed them to make a foundation in the city, which afterwards, under St. Alexius, developed into the celebrated convent of the Annunciation (S. Annunziata). In 1243 foundations were made in Siena and Pistoia, and in the following year at Arezzo. They were, however, threatened by the decree of the Fourth Lateran Council of 1215, which had forbidden the foundation of any new Orders, but by the exertions of the Great Inquisitor, St. Peter Martyr, O.P., the confirmation of the Order was obtained from Pope Alexander IV. in 1255, and it was saved a second time from extinction by St. Philip Benizi, the fifth General of the Order, under whom it spread considerably.

For three years St. Philip lived a hermit's life on Mount Senario, until he was made Novice-Master at Siena, when he laid before the General Chapter

rules for the training of the novices, which he drew up, and which remain to the present day the handbook of the Novice-Masters. St. Philip, who was called by Pope Clement IV. the "apostolic preacher," was so renowned throughout the Catholic world that he was elected to the vacant Papacy by the Cardinals assembled at Rome. He, however, fled into the desert and hid himself for some months until another had been chosen for the Chair of Peter in his stead. He held the office of General for eighteen years, and established the whole Order, for which he worked unceasingly, on a solid basis, wrote the book of the rule, had his sons taught various languages, and sent some of them to Asia as missionaries to the heathen. He travelled through France, Germany, Friesland, and Hungary, preaching, spreading the Order, and visiting existing monasteries, but spent the closing years of his life in his beloved desert, and died at Todi on the Octave of the Assumption, 1285.

After his death the Order was again in danger of suppression; some Bishops forbad the reception of novices, and in 1288 almost a third of the members who numbered then about 10,000, left the Order either to enter other Orders or to become hermits, under the impression that it was not yet legally confirmed. At last, in 1304, Pope Benedict XI. issued a Bull giving the formal Papal confirmation of the Order, and from that date it spread quickly, especially in Italy, where it soon counted eleven provinces; in Rome it received,

in 1369, the collegiate church of San Marcello in the Corso, which became the seat of the General of the Order; and from various Popes the Servites had many privileges, especially from Innocent VIII. in the celebrated Bull *Mare Magnum* of 1487. Pope Martin V. numbered them with the four great Mendicant Orders; Urban VIII. appointed them confessors to the Papal court, and appointed their Procurator-General to preach twice a year in the Papal chapel.

In 1411 the Order was divided into two branches, the so-called Observants and the Conventuals; and Father Antony of Siena obtained permission to revive the eremitical life in the restored convent of Monte Senario, which Congregation had its Constitutions confirmed by Pope Eugene IV.; it had its own General-Vicar, but its repeated attempts at being independent of the rest of the Order failed.

The Observants, who had separated into several branches, were all united by Pope Pius V. in 1570.

Another branch of the Servites was the Barefoot Hermits of Mount Senario, who owe their origin to Bernard da Ricciolini, who had learnt the hermit life of the Camaldolese monks, and introduced it into the Servites' convent at Monte Senario, with the consent of Pope Clement VIII. and the General Lœlius in 1593.

The Barefoot Servites were noted for their piety, their extraordinary austerities, and the strictness of their monastic discipline, and this in an Order

which is one of the most austere. The Barefoot Hermits ate no meat, and their midnight office lasted two hours; they had several houses in Italy, and from them, later, the German Observants were founded. The main branch of the Order flourished specially in Italy, and gave many men of high renown in Science and Art to the Church, besides theologians and philosophers.

Among these, in the whole Order, may be mentioned Gerald Baldi, called the "eminent theologian," Bonnucci, Spiera, Ferrari, Canali, Mark Striggli, and Battini; the philosophers, Almati, Bolano, Ziani, and the brilliant but erring Sarpi; the artist, Mascagni, celebrated for his frescoes in Rome and Salzburg; Casali the architect, and Mellino, choir-master at the Vatican under Pope Leo X. Of missionaries, some of the most celebrated were the apostolic preacher P. Lucas de Prato, who introduced the Order to Spain, where it flourished till 1835, and to Portugal; and P. Bernard Nonella, who established the Order in Crete. In India and Tartary the following won the martyr's crown: Malfezzi, Clemens, Cornelius, and Benincasa Rappacioli. Other missionaries were Father Dominic Faber and Father Vieri, who went to Japan, and Father Aliprandi and Father Hieronymus, who spread the faith in Africa. In 1420 sixty Servites, gathered together in their church at Prague, were surrounded by the heretics of Bohemia, the church was fired, and everyone of the religious perished therein, martyrs

for their faith. Fourteen Cardinals and a great number of Archbishops and Bishops have come from the Servite Order, whilst many members of it have from humility declined to accept these high dignities. The Order has given to the Church ten saints; its Seven Holy Founders, St. Philip Benizi, St. Juliana Falconieri, and St. Peregrine Latiozi, besides a great number of Blessed.

The Order, which had no houses in England prior to the Reformation, suffered very severely in the Great French Revolution, the Culturkampf in Germany, and the other anti-religious movements of the eighteenth and nineteenth centuries, but it has sprung up with a great deal of vigour since in various countries.

The habit is black with a black scapular and a leather girdle, from which hangs the Seven Dolour Rosary.

The novitiate lasts one year, after which simple vows are taken, and after three years solemn vows for life.

There are lay-Brothers to attend to the domestic duties. Their habit in no way differs from that of the Fathers, this being one of the rules made by the Seven Holy Founders, and since zealously observed by the Order. The Rosary of the Seven Dolours of Our Lady is a special Servite devotion.

The nuns of the Second Order are strictly enclosed; the Mantellate or Third Order Regular are not enclosed; the rule for the Third Order Secular

or Secular Tertiaries was drawn up by St. Philip Benizi.

The Order has, exclusive of the nuns, one flourishing monastery in this country in the Fulham Road, where the Fathers are doing excellent work; one at Bognor, Sussex, one at Fordingbridge in Hampshire, and one at Begbroke, near Oxford, which is the novitiate and house of studies.

In America the Servite Fathers have two monasteries and churches in Chicago: one English, with six Fathers and three lay-Brothers; and one Italian, with four Fathers and three lay-Brothers, for the Italian population of the city of Chicago, and in the Archdiocese of Milwaukee at Granville; one which is the novitiate and house of studies; and one at Delta, Diocese of Denver.

The Servite Fathers came to England in 1864, first to London, and opened a little chapel in Park Walk, Fulham, whence they afterwards removed to their present monastery in Fulham Road, where they built their beautiful church.

The Servite Fathers went to America in 1870, and settled first at Chicago, whence they spread to the other monasteries above named.

FATHER OF THE SOCIETY OF JESUS.

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THE SOCIETY OF JESUS.

MIXED. UNDER SOLEMN AND SIMPLE VOWS.

Founded 1521—1534.

MOTTO :

Ad majorem Dei gloriam.

THE Society of Jesus, whose members are generally known as the Jesuits or the Jesuit Fathers, though the word Jesuit was given them by their enemies, and is not used in the rule, the Constitutions, or in any of the Papal Bulls and Briefs referring to them, was founded by St. Ignatius Loyola in 1521. Founded so much later than the other great Religious Orders, the Saint, in his humility, did not call it an "Order," but the Company or Society, to express the spiritually warlike character which he desires in his sons. Nevertheless, as all the world knows, and as Suarez has explained, the members are truly religious; they take solemn vows, they live in community, they practise severe mortifications, they devote their lives to prayer, study, the sanctification of themselves, and apostolic labours for the conversion and sanctification of the souls of others, and they serve the longest and most severe novitiate of any Order. Absolute obedience to superiors is the note of the Order. As the

Franciscan is called to the perfection of poverty, so the Jesuit's aim is the perfection of obedience; total self-renunciation is required of the members. The widest spread and the most influential of all Orders founded in modern times is undoubtedly the Society of Jesus.

St. Ignatius was born in 1491 at Azpeytia, in the province of Guipuzcoa in Spain; he was first of all a page at the court of Ferdinand of Aragon, then an officer in the service of Charles V., he was wounded in defending the Castle of Pampeluna against the French in 1521, and was slightly lame for the rest of his life. It was while suffering from this wound that he read the life of Our Lord and the lives of the Saints, which made him resolve to leave the world and devote himself entirely to the service of God.

He first thought of becoming a Carthusian and joining the Carthusians at Seville. In 1522 he exchanged his fine clothes for a beggar's dress, and devoted himself to performing the lowliest offices to the patients in the hospital at Manresa. Then he retired for some time into a cave in the Paradise Valley near Manresa, and here, while suffering in body, soul, and spirit, he wrote the book of the Spiritual Exercises.

Having in vain tried to get others to join him in leading the religious life, in 1523 he made a pilgrimage to Venice, Rome, and Jerusalem, during which he became convinced that it was useless to attempt a life of apostolic labour without first

acquiring some knowledge of letters. He therefore went to a boys' school and learnt Latin, and then to the universities of Alcala and Salamanca, where he tried to get others to join him and form a community, but he was looked upon as a fanatic, and met with opposition rather than encouragement. He then went to the Paris University, where he continued his studies for seven years, and after great difficulty he finally succeeded here in getting six others, all remarkable men, to join him, among them the future Saint Francis Xavier and Blessed Peter Faber, who was the first among them to become a priest. This was in the year 1534, when the Society was actually founded, though for thirteen years St. Ignatius had been preparing himself by a most severe novitiate, so that the foundation may date from his entrance into Manresa Hospital in 1521.

In July, 1534, St. Ignatius took his companions through his celebrated spiritual exercises, and on the Feast of the Assumption, in the crypt of the church of Montmartre at Paris, they took the vows of poverty and chastity, and pledged themselves to renounce the world, and go to preach the Gospel in Palestine; or, if they could not go there within a year after they had finished their studies, to offer themselves to His Holiness to be employed in whatever manner he should judge best.

Later, St. Ignatius resolved that to the three usual religious vows he and his disciples should add a fourth, to the effect "that they would go

without delay wherever the Pope should choose to send them for the salvation of souls."

At no period of the Church's history was such help as St. Ignatius and his little company of devout and learned followers tendered more welcome to the Holy See. Henry VIII. had just dissolved six hundred monasteries in England; the whole German Empire was in wild confusion, and infected with heresy; Sweden was lost to the Catholic Church; even France was disturbed.

No wonder that when Ignatius, who had been told by Our Lord in a vision "that He would be favourable to him in Rome," arrived in the holy city he was well received by the Pope, Paul III., who commissioned two of the "Company of Jesus" to lecture at the Sapienza on Divinity. This was in 1537.

Three years later St. Ignatius, who had meanwhile drawn up the rule and Constitutions, summoned all his followers to Rome, and the same Pope, in the Bull "Regimini militantis ecclesiæ," solemnly approved the Society, but limited the number of members to be received to sixty; but two and a half years later he revoked this restriction. Some idea of the marvellous way in which the Society of Jesus increased may be gathered from the following figures: Whereas in 1534 it numbered seven members only, in 1554 they had increased to 1,000; in 1581 to 5,000; a hundred years later to 10,581; and in 1750, when the Society was most numerous, to 22,787.

Since no Order in the Catholic Church has been so wickedly maligned as the Society of Jesus, it may be as well to point out that, among other false statements concerning it, is the assertion that it is a secret Society, and that its rule and Constitutions are involved in mystery. This is a pure fabrication. The Company of Jesus, as St. Ignatius first called his Order (and as it is still called), was founded openly before all the world; it has no more secret rules or Constitutions than any other of the Orders approved by the Church.

The interior spirit of the Order is expressed most fully in the "Spiritual Exercises." To understand it thoroughly it is necessary to go through the exercises. The aim of the holy founder was to sanctify his comrades first, that they might then go forth and sanctify the world.

The Constitutions were drawn up by St. Ignatius in Spanish, and translated into Latin by his secretary. They can only be added to or altered by the General Congregation, in which body is vested the supreme authority of the Order. It alone can make laws; by it the General is chosen, and it has the power in certain specified cases to remove him from his office; by it only can houses for the professed members or colleges be dissolved. It is composed of the General or his Vicar, five Assistants, the Provincials, unless their province is too far from Europe, and two deputies from each province.

These deputies are chosen by the Provincial Congregations, which are composed of the Provincial, the Rectors, and the older professed members of each province. The General Congregation assembles at the death of the General, or in extraordinary cases, if summoned by him or his assistants.

The whole guidance of the Order lies in the hands of the General. He is elected for life by the General Congregation, and possesses the fullest spiritual jurisdiction and powers of administration. Under the General stand the Provincials, whose power can, up to a certain point, be limited or enlarged by the General; they are assisted by Consultors and an Admonitor. Under the Provincials are the local Superiors of the professed houses, colleges, residences, and novitiates. The Provincials and Rectors are appointed by the General. No Superiors except the General are chosen for life.

The members of the Order are divided into four classes: The novices, who, during the two first years of the novitiate, are free to return to the world, and the Order is equally free to send them away. The second grade consists of approved scholastics or students, and those lay-Brothers who have taken simple vows, but do not yet belong to the formed-coadjutors; the approved scholastics also have taken simple vows, and cannot now leave the Order without the consent of their Superior. In this grade the younger

members of the Order usually remain from eight to fifteen years.

The third class is that of the formed-coadjutors, who are divided into spiritual-coadjutors, who are priests, and temporal-coadjutors, who are lay-Brothers. Neither of these take solemn vows; they can be perfectly dispensed from their vows and dismissed from the Society by the Superior, but only for very weighty reasons, and, except with their own consent, only on account of some grave fault.

The fourth class are called the Professed of the Four Vows, and are all priests. These take solemn vows: the three usual religious vows, and a fourth to obey the Pope in going where he sends them on missionary work.

In the strictest sense of the words, this fourth class represents the Society of Jesus; the members of it can never be fully dispensed from their vows, and only for the most weighty reasons could they be dismissed from the Order. From them only can the General, his Assistants and Admonitor, the Provincials and the Superiors of the Professed houses be chosen; but if a formed-coadjutor shows himself very apt for ruling, he may be professed for government. In exceptional cases the Professed can be admitted to profession under the three usual vows only.

To have worn another religious habit is an impediment, but not an absolute bar, to entering the Society.

The houses of the Order are divided into Professed Houses, Colleges, and Novitiates, and smaller houses and mission-stations called Residences.

After the confirmation of the Society in 1540, St. Ignatius was unanimously chosen as the first General; he refused at first to accept this position, but afterwards consented. In this short sketch we can make no attempt to give any account of the history of the Order either before or since its re-establishment in 1814; we can merely say that in 1889 the Society counted over 12,000 members. We have not even space to sketch its history in this country; we may, however, say that the Saint himself sent two of his first companions, Fathers Paschase Brouet and Salmeron, as missionaries to Ireland; Fathers Creighton, Gordon, Abercrombie, and Ogilvie were most zealous missionaries in Scotland in the sixteenth century.

The founders of the English Jesuit mission were Father Robert Parsons and Blessed Edmund Campion. Blessed Edmund Campion was one of the first martyrs of the Society; several other members suffered martyrdom in this country under Elizabeth, four under James I., and five under Charles II. Father Robert Parsons helped Cardinal Allen to found the English college at Douay; he also assisted at the foundation of the English college at St. Omer, and was the rector of the English college in Rome.

In more modern times (1848), when hunted from

most European Catholic countries, the Society found an asylum in England.

The main work of the Society may be well summed up in three words—preaching, teaching, and the confessional.

The Society has given thirteen canonized Saints to the Church, ninety Blessed, and over sixty Venerable. The Saints are: four Spanish, St. Ignatius of Loyola, St. Peter Claver, St. Alphonsus Rodriguez, and St. Francis Xavier; three Italian, St. Aloysius Gonzaga, St. Francis of Jerome, and St. Francis Borgia; one Polish, St. Stanislas Kostka; one French, St. John Francis Regis; one Flemish, St. John Berchmans; and three Japanese martyrs, St. John of Goto, St. Paul Michi, and St. James Chisai. It is rich in martyrs and Blessed. Twelve Japanese martyrs have been beatified; five English martyrs, including Blessed Edmund Campion; four Italian: Blesseds Jerome de Angelis, Paul Navarro, Charles Spinola, and Camillus Costanzi; one Polish: Blessed Andrew Bobola; and six Portuguese, all martyrs. Of other Blessed, the German Blessed Peter Canisius, the French Blessed Peter Faber, the Portuguese Blessed John of Britto, may be mentioned. Twenty-six of the martyrs of England and one of Scotland have also been declared Venerable.

The number of writers produced by the Society is gigantic; among the more celebrated men of world-wide fame who have been members of the

Society of Jesus were Cardinal Bellarmin, the great theologian Suarez, author of the "Religious State" and many other learned works; Bollandus and all his assistants, authors of the celebrated "Acta Sanctorum"; Maldonatus; Emmanuel Sa; Clavius, a mathematician; Canisius; Laynez; Cornelius à Lapide; and Toletus.

Many discoveries are due to the Jesuits, among others that of quinine, long called "Jesuit's bark" in England.

There have been twenty-four Generals of the Society since its foundation, besides four Vicars-General who governed the survivors of the Society in White Russia during the period of suppression. The present General, Father Luis Martin, was elected in 1892. On its activity in the mission-field it is impossible in our limited space to touch; we may say briefly there is scarcely any corner of the world to which the Society of Jesus has not sent missionaries, and its army of martyrs for the faith is a very large one.

There is no special habit; the dress may be the same as that of the secular clergy, but often is not. In England it is that of the secular clergy out of doors, but indoors or in their own grounds a loose academic gown is worn by all except lay-Brothers; the lay-Brothers wear a similar gown without wings, and do not wear the Roman collar.

See Appendix for list of houses.

THE SOCIETY FOR AFRICAN MISSIONS.

MISSIONARY. UNDER NO VOWS.

Founded 1850.

THE Society of African Missions of Lyon was founded in 1850 by Mgr. de Marion Brésillac, with the blessing of Pius IX. and the encouragement of the Sacred Congregation of the Propaganda.

It is not a Religious Order, but a Society of secular priests bound together for one object and living under a common rule. The members take no vows, but on entering they promise to devote themselves entirely, even to death, to the service of African missions. In return, the Society binds itself to supply them with all their spiritual and temporal needs according to their age, health, and place in which they are working, but with strict regard to the rule of holy poverty.

Since its beginning the Society has never shrunk from the perils which beset missions in Africa, where not only the heat, the climate, and deadly fevers are to be encountered, but barbarous and cruel nations have to be converted and civilized. The first missionaries of the Society were sent to Sierra Leone in 1858, and a few months after the founder himself joined them; but shortly after their arrival they all died of an epidemic then

raging there. In 1861 fresh missionaries set out for the Slave Coast, and opened a house at Dahomey. Since then numbers of the Society have gone out and worked unceasingly among the black population on this coast, where they have opened schools and founded missions. They have also worked for years among the Hottentots or Namaquas on the Gold Coast, in Egypt, and other parts. The Society has an Apostolic College with fifty students at Cork in Ireland.

ST. JOSEPH'S SOCIETY FOR FOREIGN MISSIONS.

THIS Society, which consists both of clergy and of laity, is under the direction of its Superior-General and Founder, the Most Rev. Herbert Vaughan, Cardinal Archbishop of Westminster. Its object is to educate missionaries for the conversion chiefly of heathen nations. Its mission-fields are: the districts in the Archdiocese of Madras, with about 9,000,000 heathens; North Borneo and Sarawak, with their yet unknown population of savage head-hunters; the Maori Mission in New Zealand; the Prefecture-Apostolic of Kafirstan and Kashmir in Northern India, and the Vicariate of the Upper Nile in Equatorial Africa. Besides two colleges abroad, at Rozendaal in Holland, and Brixen in the Tyrol, the Society has two colleges in England for the purpose of providing a regular and increasing supply of missionaries for these poor heathens.

1. St. Joseph's Foreign Missionary College, Mill Hill, London, N.W., for the study of theology and the sacred Scriptures.

2. St. Peter's Apostolic School, Freshfield, near Liverpool, where youths of sixteen years of age and upwards receive a classical education, and are tested in their vocation and character.

No people in the world have a greater responsibility in this respect than the inhabitants of the United Kingdom, whose vast Empire comprises in population more than one-fifth of the world.

A preparatory college has been founded at Freshfield, near Liverpool, and there are branch colleges at Rosendaal, in Holland, and at Brixen, in the Tyrol.

The Society has two Bishops and upwards of 100 priests on the heathen missions, and upwards of 130 students preparing for the Missionary Priesthood in its four Colleges in Europe.

Attached to the Society is a Sisterhood, following the rule of the Third Order of St. Francis. The Sisters have charge of the domestic arrangements of the Society's Colleges; they also have homes for waifs and strays at Patricroft and Blackburn; and some are sent on the foreign missions of the Society.

XAVERIAN BROTHERS.

EDUCATIONAL. UNDER SIMPLE VOWS.

Founded 1839.

MOTTO :

Concordia res parvæ crescunt.

THE Congregation of the Xaverian Brothers was founded in 1839 by Theodore James Ryken at Bruges; he was born in 1797 at Elshout, in the Catholic province of North Brabant, Holland. His object was to found an institute of men who would sacrifice their lives to the Christian education of youth. St. Francis Xavier was chosen as the Patron of the Congregation; hence their name of Xaverian Brothers. The founder and twelve other Brothers made their profession at Bruges in 1846, when he took the name of St. Francis Xavier. Not long afterwards they opened St. Francis Xavier's College at Bruges; this still flourishes. Two years after the Brothers came to England, and have now thriving establishments at Clapham, Manchester, and Mayfield. The end of the Congregation is the sanctification of the members and the Christian education of youth. In 1854 the Brothers opened their first house in

the United States at Baltimore, at the request of Archbishop Spalding of that city. They have now over twenty establishments in America.

Postulants are admitted from the age of fifteen.

The novitiate lasts at least two years, after which those who have given satisfaction to their Superiors are admitted to profession, and allowed to take the three religious vows.

For list of houses, see Appendix.

AMERICAN CONGREGATIONS.

UNDER THIS DIVISION ARE INCLUDED CONGREGATIONS IN AMERICA WHICH HAVE NO HOUSES IN ENGLAND OR IRELAND.

BROTHERS OF CHRISTIAN INSTRUCTION.

EDUCATIONAL. UNDER SIMPLE VOWS.

Founded in 1817.

THERE are several Congregations of this name which were founded in France for educational purposes at the beginning of the last century. One has been incorporated with the Little Brothers of Mary; one, usually called the Brothers of the Sacred Heart, has the mother-house at Paradis (Haute-Loire); one, founded by Blessed Louis Grignon de Montfort is called after St. Gabriel (see following chapter) and the largest and best-known Congregation is that of Jean de la Mennais, founded by the Abbé of that name at Ploermel in Brittany.

The Abbé Jean de la Mennais foresaw that the great question of the nineteenth century would be the education of the masses, and wished to provide for Brittany, in particular, Christian teachers who should be able to give what instruction was required in all kinds of schools, from the large boarding-schools of the town to the poor schools in country places. He desired to complete the

work of St. John B. de la Salle, the founder of the Brothers of Christian Schools, who are not allowed to go out alone or less than three, and are bound by their rule to live in community, whereas in many villages one Brother only is sufficient to direct a school.

Jean Marie de la Mennais was brother to the celebrated writer of that name, and was born at St. Malo in 1780. The nucleus of his Congregation, which in 1880 numbered 1,559 members, was three young Bretons who could scarcely speak a few words of French, and at that time there were not more than six or seven schools in Brittany where free education was given to the children of the poor, and those few were in the towns. The plan of the Abbé was that the Brother who directed the school should be paid 480 francs a year, and be boarded by the curé of the parish; but the first great difficulty was to find a place large enough to hold the children in villages and towns where no schools existed. In the beginning the school was held in some building attached to the presbytery, sometimes in the parlour, and one Brother established his school in his bedroom, and put his bed in an attic. Nothing daunted the zeal of the new Congregation, which has become a very important one. The holy founder then began to build, and in 1844 the Institute counted in Brittany 180 schools and 300 Brothers.

At the end of 1837, the Minister of Marine asked the Institute to take charge of the primary schools

he desired to found in the French colonies, and the members consented, though they lost many Brothers through the climate, but their schools flourished. Besides their establishments, which in 1880 numbered 460, in France, they have schools in Martinique, Guadeloupe, Senegal, and Guiana.

BROTHERS OF ST. GABRIEL.

EDUCATIONAL. UNDER NO VOWS.

Date of foundation disputed.

According to some authorities, this Congregation was founded in 1585 at Boulogne by Cesar Bianchetti. The foundation is more usually ascribed to B. Louis Grignon de Montfort in the beginning of the seventeenth century, but it did not spread much until it was united in 1821 to another institution of a similar kind, founded in Brittany in 1816. It was called after St. Gabriel because the first chapel the Brothers had at Boulogne was dedicated to that Saint; its full title now is the Brothers of Christian Institution of St. Gabriel.

The Brothers take no vows; they make a novitiate of three years, after which they are received into the Congregation after promising obedience to the Superior, and to employ themselves in its works for the good of souls.

The Superior is elected for three years by the whole community, who each have a vote; he is assisted by four counsellors elected in the same way.

The habit worn by the Brothers is black; the

members are usually men of means sufficient to maintain them.

The Congregation had 122 schools in France, and also two schools for the blind and eight for deaf-mutes. The mother-house was at St. Laurent-sur-Sèvre; in 1880 it numbered 790 members.

CONGREGATION OF THE HOLY CROSS.

ACTIVE. UNDER SIMPLE VOWS.

Founded in the Middle of the Nineteenth Century.

THIS Congregation consists of Fathers and Brothers, whose work is the education of the young in both primary and secondary schools. It was founded by Père Champeau, a holy religious who died in 1880, and had a flourishing college at Paris-Neuilly. In France more than 4,000 children were in its schools when the holy founder died, and besides these a number of orphans were trained by it as agricultural labourers.

The Congregation has done excellent work in Algiers; it has had schools and orphanages there, but it had to abandon them. It has also been obliged to give up the Bengal mission, as it lost so many members from the climate.

In Canada and the United States it possesses numerous establishments. It was there that Père Sorin, their Superior-General, founded the splendid University of Our Lady of the Lake, which was destroyed by fire. Indeed, the Holy Cross has set its seal on the Congregation, which has suffered many reverses.

In the Archdiocese of New Orleans and in Texas the Congregation has more than twenty colleges, schools, houses, and missions.

The government is vested in a Superior-General, under whom are the Provincials.

CANONS REGULAR OF THE IMMACULATE CONCEPTION.

ACTIVE. UNDER SOLEMN VOWS.

Founded in the Middle of the Nineteenth Century.

THE Institution of Canons Regular is, as we have seen in speaking of the Premonstratensians and the Canons Regular of the Lateran, one of the most ancient in the Church, and one which has rendered her immense service.

The Canons Regular of the Immaculate Conception were founded to revive this ancient Institution; it unites the monastic life and the observances of the ancient Canons Regular of St. Victor and other Congregations which have disappeared. It is of French origin, and was founded at St. Claude, but the mother-house is now at St. Antoine, Isère, France.

The members keep abstinence, fast part of the year (from Holy Cross Day to Easter), and rise at night for matins and lauds. Their chief work is the celebration of the Divine Office in as perfect a manner as possible; they undertake parochial work under the Bishop of the diocese, and also the education of young clerics; but whatever else they may do, the principal tradition of their Order is the recitation, either sung or said, of the Divine Office in the most solemn and dignified way.

They have sixteen houses in Canada.

CLERICS OF ST. VIATEUR.

EDUCATIONAL. AUTHORIZED.

Founded 1830.

THE Clerics of St. Viateur are an association formed by the Abbé Querbes, curé of Vourles, in the Rhone Department, France, under the Restoration. It consisted originally of a certain number of schoolmasters, who, during the holidays, assembled together at the Abbé's house, where he gave them conferences on religion, and inculcated in them the best method, in his opinion, of forming Catholic pupils. The schoolmasters then begged him to organize a religious congregation for them. He did so, and it spread rapidly from the beginning; it sent members to America, where it possesses twenty-four houses in Canada and four in the United States.

In France it had in 1881 no less than 98 houses, containing 550 priests, and it directed 173 schools, which were then nearly all authorized. The mother-house was at Vourles.

The Clerics of St. Viateur direct public or free schools, orphanages, and institutions for deaf-mutes.

CONGREGATION OF THE MOST HOLY SACRAMENT.

MIXED. UNDER SIMPLE VOWS.

Founded 1857.

THIS Congregation was founded at Paris by Father Pierre Eymard in 1857, with the consent of Pius IX., who, two years previously, promised the holy founder when he proposed it to His Holiness to bless it, adding that the idea came from Heaven.

The object of Père Eymard was to found a society of priests, whose chief occupation should be the glorification of the Blessed Sacrament by adoring our Lord present in it perpetually themselves, and in promoting love and devotion towards it. In 1859 the Congregation received the *lauda*, and five years later Pius IX. approved it canonically as a religious body taking simple but perpetual vows, but adjourned the approbation of the Constitutions, according to custom, to a more opportune time.

Père Eymard revised the Constitutions, and in 1868 was about to start to Rome to get the approbation when he died, to the grief, not only of his own little family, but of religious France, who looked upon him as an apostle. Cardinal Chigi

announced his death to the Pope, who at once issued a brief expressing the esteem and affection he felt for the holy founder, and his approbation of his work. In 1875 the same Pope approved the Constitutions.

The Institute is composed principally of priests, but lay-Brothers are admitted.

The principal work undertaken by the members is the giving of public and private retreats; the ministry of preaching, especially in circumstances proper to promote the love and glory of the Holy Eucharist; and the preparation of adults for First Communion.

Perpetual adoration of the Holy Sacrament is part of the rule: each member spends seven hours of the day and night before the Altar. The Divine Office is sung in choir, and the Blessed Sacrament is always exposed in the churches of the Institute. The Congregation professes also a great devotion to Our Blessed Lady, and especially to her Immaculate Conception.

CONGREGATION OF THE HOLY GHOST AND OF THE SACRED HEART OF MARY.

ACTIVE.

Founded 1703—1841.

THE Congregation of the Holy Ghost and the Sacred Heart of Mary is two Congregations united in one. The Congregation of the Holy Ghost was founded in 1703 at Paris by an ecclesiastic of Rennes, M. Poullard Desplaces, for the evangelization of the working classes and of the poor, and for the conversion of infidels. The Congregation of the Sacred Heart of Mary was founded in 1841 by M. Libermann, a converted Jew, and it had for its object the conversion of the blacks. In 1848 these two Congregations were united, and the members are more often known as the Fathers of the Holy Ghost in America, where the Congregation has several houses.

The object of the Congregation is the conversion of infidels, especially blacks; the exercise of the ecclesiastical ministry in the colonies; the instruction of poor children and abandoned orphans; the direction of agricultural colonies and of reformatories; and the care of the sick, the infirm, and the aged in places where there are no hospitals.

This Congregation began the work of African

missions in the last century. The members have established at Zanzibar, which is the point of departure for numerous caravans organized for the exploration of the interior, a hospital for sick Europeans. Many of the Fathers died while nursing the sick of yellow fever during an epidemic which raged in 1879 throughout the Senegal Colony. It was through two of these Fathers that France recovered the Senegal colony in 1799. They were shipwrecked off Cape Blanc, and sold as slaves at St. Louis, and during their detention excited a desire among the inhabitants to be once more under French rule; on their release their representations to their Government achieved this result. The Congregation has about thirty houses in France or in French colonies; it also has establishments in Rome, Ireland, Portugal, Pennsylvania, Senegambia, Guinea, the Congo, and Zanquebar.

THE CONGREGATION OF JESUS AND MARY, OR THE EUDISTS.

ACTIVE. UNDER NO VOWS.

Founded 1643.

THE Fathers and Brothers of this Congregation are known in France particularly as the Eudists from their holy founder the Venerable Jean Eudes, who was born at Ri, near Argentan (Orne), in 1601, and died in the odour of sanctity in 1680 at Caen, and was declared Venerable by Pius IX., of pious memory, who desired that his cause of beatification should be proceeded with.

Thirty years before Blessed Margaret Mary, Père Eudes preached and promoted in France devotion to the Sacred Hearts of Jesus and Mary, thus opposing a barrier to the progress of the spirit of Jansenism. In 1641 he founded the Order of Our Lady of Charity of Jesus and Mary for nuns, whose work was the rescue of poor girls, for whom they provide houses of refuge.

He first joined the French Oratorians, and was beloved by the founder, Cardinal Bérulle, and Père du Coudren, and won here great success by his preaching; but the desire of his heart was to see the decrees of the Council of Trent on the sanctification of the clergy put in execution, and to

pursue this end he left the Oratory to found the Congregation of Jesus and Mary, encouraged by Cardinal Richelieu, in 1643, when he founded a seminary at Caen at the same time that St. Vincent de Paul and M. Olier began their foundations in Paris. Soon after he established a second seminary at Coutances, and a third at Lisieux. After the death of Venerable Eudes his Congregation continued his work, and up to the time of the great Revolution ceased not to supply zealous missionaries and wise directors to the Church. In the eighteenth century it continued to spread until the Revolution broke up the Congregation, dispersed the members, and killed the Superior, Père Hébert, confessor of Louis XVI., at the Carmelites' monastery, in company with several of his Fathers.

In 1826 the Society was officially re-established, from which date the Eudists have devoted themselves to missionary work in Normandy and Brittany, and have been sent as auxiliaries to the American Bishops, and for a long time have had charge of a whole diocese in the Antilles. But especially have they consecrated themselves to the work of education, and in France many colleges are under their direction; they are one of the Congregations who have recently applied for authorization there.

The Constitutions of the Eudists have been approved by the Holy See. The special aim of the Society is the sanctification of the priesthood; com-

munity life and sacred orders have been imposed upon it as a means to this end. The members are priests and lay-Brothers; they take no vows, but they practise the evangelical counsels of poverty, chastity, and obedience. Though they are not bound to give up their personal fortune, which they can use or dispose of for pious and charitable works they cannot spend it on themselves. The community provides for all their needs, and in return all they receive from their ministry goes to the Society.

The novitiate lasts three years and three months. The Society is governed by a Superior, elected for life by the General Assembly. Every five years the Superior convokes and presides at this assembly, half of the members being elected by the Fathers; it gives to the Superior four assistants to form his council, and during its sitting is supreme. The Superiors of each house are nominated by the General, who can change them when he likes, but cannot keep them in office more than nine years. The Superior-General also nominates the assistants of the heads of houses and all the principal officers.

FATHERS OF MERCY.

ACTIVE. UNDER SIMPLE VOWS.

Founded 1810.

THE French Congregation of the Fathers of Mercy, called formerly the Missionaries of France, was founded by Père Jean Baptiste Rauzan, who was born at Bordeaux in 1757, and died in Paris in 1847. He was chosen by the Vicar-General of Lyons, and recommended to Cardinal Fesch as the most capable priest to form and direct the body of missionaries whom the Archbishop judged indispensable to revive the Christian spirit in France after the great Revolution. The holy founder entered into the Archbishop's views, and was established in the house formerly belonging to the Carthusians. Napoleon I. looked favourably on the project, and his Government placed 3,000 francs at the Archbishop's disposal to found new missions.

Up to 1834 the Congregation was by no means numerous; their work was hampered with many difficulties. Great courage was needed for a French citizen to practise his religion, and the greatest ignorance of religious matters prevailed in his country. The first most pressing work of the new Congregation was to evangelize the great cities, and this they proceeded to do, meeting with much

opposition; and in the Revolution of 1830 their royalist zeal made them the victims of the revolutionary party, who sacked their house and burnt it to the ground, Père Rauzan escaping almost by a miracle. He went to Rome, and passed four years there in drawing up the Constitutions of the Society which received the name of the Society of Mercy; these were approved at once by Pope Gregory XVI., and the Missionaries of France became the Fathers of Mercy, ready to take up their apostolic work under the Bishops of preaching in Advent and Lent, holding retreats, and doing other missionary works, while living in community.

Soon after they crossed the Atlantic and established themselves in New York, there they founded the French parish of St. Vincent de Paul, where they have given a vigorous impulse to the propagation of the Faith. This foundation was the last made by Père Rauzan, who died in 1848. He also founded the Congregation of the Dames de Ste. Clotilde for educational work.

The rule, destined for men who were to be employed in missionary work, is not strict; the interior rule is borrowed in great measure from the Sulpicians. The vow of poverty is modified to suit the exigencies of the work. The predominant characteristic of the preaching of the Fathers is a practical apostolic spirit.

The Feast of the Immaculate Conception is the feast of the Society.

BROTHERS OF THE SACRED HEART.

EDUCATIONAL. UNDER SIMPLE VOWS.

Founded 1820.

THE full title of this Institute is the Brothers of Christian Instruction of the Sacred Heart. They were founded in France about 1820, and were authorized in 1825. In 1880 they had 150 schools and 1,037 members. They have a great many schools in America. See Appendix.

LITTLE BROTHERS OF MARY.

EDUCATIONAL.

Founded 1817.

THE Congregation of the Little Brothers of Mary was founded in 1817 by the Abbé Champagnat at Lavalla, near St. Chamond, in the Loire Department. It is an educational Order, and had until recently more than 550 houses in France. It also has establishments in Belgium, the Cape of Good Hope, Australia, New Zealand, and America.

The Brothers direct public and free schools.

The Congregation was approved by the Holy See in 1863. The Brothers are sometimes called the Marist Brothers, but are a distinct Congregation from that founded by the Abbé Chaminade in 1816.

The Congregation has no revenue except its modest pay for instructing children in the country and the alms of the faithful. The work was born in poverty, and has never received any help from the Government. It only subsists on economy and the self-sacrifice of its members.

MISSIONARIES OF LA SALETTE.

ACTIVE.

This Congregation was founded at Grenoble, where the mother-house was, but the Congregation was never authorized in France. The members serve the great pilgrimage which takes place every year to Nôtre Dame de La Salette, when between 25,000 and 30,000 pilgrims visit the shrine. The Fathers also consecrate themselves to preaching missions, and giving retreats in the neighbouring parishes. They board and lodge gratuitously for two or three days the poorer pilgrims.

They also bring up and educate free of charge fifty pupils destined to become missionaries.

THE PAULIST FATHERS.

ACTIVE. UNDER NO VOWS.

Founded 1868.

THE Paulist Fathers were founded by Father Isaac Thomas Hecker, one of the two most remarkable converts to Catholicism the New World has yet produced, the other being, of course, Dr. Brownson, who has sometimes been called the Newman of America.

Father Hecker was born in New York in 1819; his father was by birth a Lutheran; his mother, a woman of great energy and strong character, a devout Methodist. The future founder of a large Religious Order destined to play a large part in the conversion of the New World began life as a baker in his brother's bakehouse, but he had always a secret craving for learning. In 1834 he first met Dr. Brownson, who, after his mother, exercised the strongest influence on him; and eventually Father Hecker was received into the Catholic Church, a few months after Dr. Brownson.

Up to this time he held very strong political views, advocating socialistic ideas, and at the suggestion of Brownson he went to Brook Farm,

where a community had been started by George Ripley based on communistic principles, and here Isaac Hecker resided for some time—about a year—studying philosophy, French, and music, and acting as baker to the community.

The Brook Farmers, who were of no particular creed, pretended to take Our Lord as their model, much in the same way that certain Socialists of the present day affect to follow the example of St. Francis; but their attempt to right the wrongs of the world by natural means, based on mere humanitarianism and outside the Catholic Church, was, like all such Utopian schemes, foredoomed to failure.

Father Hecker soon saw its futility, and, being dissatisfied, or rather unsatisfied, with it, left Brook Farm to join another similar community at a place called Fruitlands, founded by Brownson Alcott; but this, too, failed to satisfy his soul, which was being led slowly but surely to the "home of the saints," and, as he truly said of himself, it is clear that if God had not led him into the Catholic Church he "would have been one of the worst cranks in the world."

He was a born mystic, and after going the round of all the philosophies, and searching among all the sects for a religion to satisfy him, Anglicanism being the last field of his inquiry, at last, on August 1, 1844, he was baptized by Bishop McCloskey, afterwards the first American Cardinal, and made his confession the following day.

He then entered the Redemptorist Order, and served his novitiate at St. Trond in Belgium. After his profession he was sent to England, and for a year after his ordination was at the Redemptorist monastery at Clapham. He said of himself that "had he lived in Europe he would not have become a priest, but he felt the Church in America needed all the help for the priesthood that her Catholic children could give her."

In 1851 Father Hecker was sent to the Redemptorist house at New York, where he worked hard till 1857, when, a misunderstanding having arisen between the Redemptorists at Rome and those at New York about the founding of a new house in New York City, he was sent to Rome to explain matters to the General of the Order, who resided there. To Father Hecker's amazement, the General called a council and expelled him from the Order for leaving America without his permission. He eventually succeeded in getting some of the Cardinals to take up his case, and he laid the whole matter before the Pope, Pius IX., who counselled the American Redemptorists to separate themselves from the Italian Redemptorists, and found a new Order, with Constitutions of their own, which he commanded Father Hecker to draw up, suitable to the special needs of America. Father Hecker always retained a great affection for the Redemptorists.

By the advice of Pius IX., as well as by the desire of Isaac Hecker's heart, the aim and object

of the new Congregation was, and is, the conversion of America.

The Paulist Fathers are under no vows, but their holy founder's idea was that a true Paulist should be ever ready to take the vows of poverty, chastity, and obedience at any moment. Their own personal sanctification is to be their first aim, and, after that, the conversion of America, for which they labour most zealously.

Individuality is the most prominent feature in the life of a Paulist; it was most strongly marked in their founder, so we are not surprised to find it characterizes his sons.

The most celebrated book of Father Hecker is "Questions of the Soul"; it shows how the cravings of man for union with God can be satisfied.

The Paulists are one of the most zealous Congregations in America; the mother-house is at New York.

The habit is that of the secular clergy.

For list of houses see Appendix.

THE SULPICIAN FATHERS.

EDUCATIONAL.

Founded 1642.

THE Congregation of the Priests of St. Sulpice was founded by M. Olier, who was born in Paris in 1608. From his tenderest years he showed signs of piety; after he had finished his studies he visited Rome, where he was seized with violent inflammation of the eyes, which was miraculously cured by a pilgrimage to Loretto. On his return to Paris he first joined the missionary priests, whom St. Vincent de Paul was instructing at St. Lazare. He was so zealous that he used to stop in the streets of Paris to instruct the beggars, and would take them home with him, and teach them to make a general confession.

After he was ordained he made with some friends, a journey through Auvergne, Velay, and Brittany, holding missions, instructing the people, hearing general confessions, visiting the hospitals, and giving retreats to priests.

He refused the office of Bishop-coadjutor of Châlons-sur-Marne offered him by the King, and resolved to found a seminary to prepare young

clerics for Holy Orders and for ecclesiastical functions. He tried at first to establish this institution at Chartres, but it failed there, as no one would support it; but by the advice of a friend he renewed the attempt at Paris in 1642, and there it succeeded. He hired a house at Vaugirard, near Paris, and received in a short time a considerable number of persons to be trained by him and his assistants for the priesthood and the curé of St. Sulpice. Resigning his cure shortly afterwards, M. Olier took charge of the parish, which he set himself to reform, as it was one of the wickedest parts of Paris; and, convinced that one of the sources of the evil was the custom of the priests of making their parishioners pay for the Sacraments, he decided that he and his associates should charge nothing for administering the Viaticum, and should refuse any fee for the Sacrament of penance. The other revenues from the parish were to be put into the common fund, and each member should content himself with having food and clothing provided.

M. Olier continued to work in St. Sulpice until his death in 1657, when he had established similar seminaries at Nantes, Viviers, and Puy. After his death his institution continued to spread, and established itself in Canada also.

Until recently the Superior-General resided at Paris, at the mother-house in the Place St. Sulpice, and every year on a certain day, after Mass, all the seminarists, each according to his rank, approach

the altar, and kneeling before the Bishop or Archbishop, who on this day says Mass for them, they renew the promises they have made to God, and pronounce these words: "Dominus pars hæreditatis meæ, et Calicis mei, tu es qui restitues hæreditatem meam mihi."

APPENDIX.

THE ALEXIAN BROTHERS.

ENGLAND.

St. Mary's Hall, Newton Heath, Manchester.
Twyford Abbey, Reading (novitiate).

IRELAND.

None.

AMERICA.

Chicago: Mother-house and hospital.
St. Louis: Monastery connected with hospital and insane asylum.
Oshkosh: Hospital.
Elizabeth (Newark): Hospital.
Buffalo.

AUGUSTINIAN HERMITS.

ENGLAND.

They have three houses in England, one at Hoxton, one at Hythe, and one at Fulham, all of which belong to the Irish province.

IRELAND.

They have houses at Drogheda, Dublin, New Ross, Wexford, Callan, Fethard, Cork, Limerick, Dungarvan, and Ballyhannis.

AMERICA.

A new province has been founded in the United States of America from Ireland.

Here they have houses at Andover and Lawrence in Boston Diocese; at Staten Island, New York, and in New York City; at Philadelphia, with three missions in the diocese

and three Fathers ; seven missions in the Diocese of Albany ; and in Atlantic City one house.

AUSTRALIA.

The Irish province has three foundations in Victoria and charge of the whole Vicariate of North Queensland.

BASILIANS.

CANADA.

Toronto : St. Michael's College and St. Basil's Church.
Hamilton : At Owen Sound.
London : At Amherstburg and Sandwich.

UNITED STATES.

St. Ann's, Detroit.
Houston, in Galveston Diocese.

BENEDICTINES.

BENEDICTINE HOUSES IN ENGLAND.

A. Belonging to the Anglo-Benedictine Congregation :
[1] 1. St. Gregory's Abbey, Downside, Bath.
2. St. Lawrence's Abbey, Ampleforth, York.
3. St. Edmund's Abbey, Douai, France.
4. St. Michael's Cathedral Priory, Clehonger, Hereford.
5. St. Edmund's Priory, Great Malvern (dependent on Douai).

B. Belonging to the Congregation of Beuron :
St. Thomas's Abbey, Erdington, Birmingham.

C. Belonging to the Cassinese Congregation of the Primitive Observance :
1. St. Augustine's Abbey, Ramsgate, English Congregation.
2. St. Mary's Abbey, Buckfast, Buckfastleigh, Devon (French province).

SCOTLAND.

St. Benedict's Abbey, Fort Augustus, Inverness, N.B.

IRELAND.

None.

[1] In March, 1903, the community of St. Gregory's numbered : priests, 61 ; deacons, 2 ; subdeacons, 4 ; minor orders, 4 ; novices, 3. Total, 74.

AMERICA.

St. Vincent's Abbey, Baltimore. Missions: St. Benedict's, Fourteen Holy Martyrs, Baltimore.

St. Procopius' Abbey, Chicago. Bohemian College, Chicago. St. Joseph's Priory, Chicago. Missions: St. Vitus', Chicago; Blue Island, Lockport.

Missions: Arnheim, Ripley (Cincinnati).

St. Meinrad's Abbey, New Orleans. St. Joseph's Priory, Gessen. Missions: St. Leo's, Rayne; St. Boniface's, New Orleans.

St. John's Abbey, New York. Missions: St. Anselm's, New York City; Nassau, New Providence.

St. Benedict's Priory, with Seminary, Mount Angel, Oregon. Mission: Sacred Heart, Portland.

St. John's Abbey, St. Paul's Diocese. Missions: St. Paul, Minneapolis; Hastings; Stillwater.

St. Vincent's Arch Abbey, Altoona. Missions: Carrolltown; Hastings; Johnstown; New Germany; Nicktown; Palton; St. Boniface; Spangler.

American Cassinese Congregation. Cluny, Diocese of Belleville.

Missions in Brooklyn Diocese: Farmingdale; Amityville.

St. Joseph's Priory and Church; St. Benedict's; Monte Cassino Institution; Covington.

Subiaco Abbey, Arkansas. Missions: Münster; Windhorst; Lindsay; Rhineland.

St. Benedict's Abbey, Davenport Diocese. Missions: Afton; Burlington; Council Bluffs; Creston; De Moines.

Missions in Denver: Boulder; Cañon City; Pueblo.

From St. John's Abbey. Eight missions in Duluth.

From St. Vincent's Abbey. Two missions in Erie.

St. Gall's Priory, Fargo Diocese. Missions: Devil's Lake; Richardton; Bismarck.

From St. Meinrad's Abbey. Seven missions in Indianapolis.

Conception Abbey; four missions. From St. Meinrad's Abbey; one mission. From Subiaco Abbey; two missions. All in Kansas City Diocese.

From St. Benedict's Abbey. Six missions in Leavenworth.

Nebraska City. One mission.

New Subiaco Abbey. Twenty-five priests; twenty-four lay-Brothers. Little Rock Diocese. Nine missions in diocese.

St. Anselm's College; St. Raphael's Church, Manchester.

St. Bernard's Abbey. Four missions. Mobile diocese.

Dayton. Nashville Diocese.
St. Martin's College. Two missions. Nesqually.
St. Mary's Abbey and Church. St. Benedict's College and Church. Two missions. Newark.
One mission in Peoria.
St. Vincent's Arch Abbey, Pittsburg. Seminary and college, Beatty. Six missions. Pittsburg.
Mary Help Abbey. One mission. Richmond.

THE ORDER OF ST. BENEDICT OF FLORIDA.

St. Leo's Priory. One mission. St. Augustine.
St. John's Abbey and College, Collegeville. Fourteen missions, eighty-six priests, thirty-three lay-Brothers. St. Cloud Diocese.
Conception Abbey. Three missions. St. Joseph.
Savannah. One mission.
Wilmington. Two missions.
Sacred Heart Abbey. Five missions. Indian Territory.
North Carolina. Seven missions.

CANADA.

None.

BROTHERS OF CHARITY.

ENGLAND.

Buckley Hall, Rochdale.

IRELAND.

Belmont Park, Waterford.

AMERICA.

Boston. Twenty-four Brothers.

CANADA.

Montreal: Longue Pointe, Novitiate. Thirty-five Brothers; sixteen novices. Asylum for sick and insane. College at Sorel in St. Hyacinth.

BROTHERS OF THE CHRISTIAN SCHOOLS.

IRELAND.

The Brothers have schools at Keady and Ardre in the Diocese of Armagh, at Belfast, at Downpatrick, at Kildare and Bagenalstown; at Kilkenny, at Thurles, Tipperary, and Cashel; at Newtown, Waterford, and at Castlebar.

AMERICA.

In the United States these Brothers have houses in New York, Philadelphia, Baltimore, St. Louis, San Francisco, and many other towns. They have colleges in New York, Philadelphia, Ellicott City, Washington, Buffalo, St. Louis, and San Francisco.

They have industrial schools in Eddington and Utica. Altogether they have eighty-eight houses and four novitiates in the United States, Canada, Ecuador, Columbia, Argentine, and Chili.

CANADA.

In Canada there are communities in many places—viz., Montreal, Quebec, Three Rivers, Toronto, Ottawa, Nicolet, and Halifax. Altogether they have thirty-eight houses.

In Montreal is their mother-house and novitiate, a large, flourishing college at Mount St. Louis, Montreal, and seventeen schools.

In Toronto, besides the De la Salle Institute, they have five schools.

BROTHERS OF MERCY.

ENGLAND.

North Hyde; Manor Park; Plaistow, E.; Colebrook Row, N.; Highgate, N.; Brentwood.

BROTHERS OF THE PRESENTATION.

ENGLAND.

The Brothers have an orphanage at Orpington and industrial schools at Newcastle-on-Tyne and Dartford in Kent.

IRELAND.

In Cork they have the monastery and novitiate at Mount St. Joseph, a monastery in the City of Cork, also a college and industrial school. They have monasteries, with pupils varying in number from 150 to 700, in Queenstown, Kinsale, Killarney, Milltown, Birr, Carrick-on-Shannon, Letterkenny, Boyle, and Enniskillen.

BROTHERS OF ST. PATRICK.

IRELAND.

These Brothers have a seminary, a national school, and a novitiate at Tullow; three schools at Mountrath; national

schools and seminary in Galway; academy and schools at Mallow; and a national school at Fethard and Carrickmacross.

AUSTRALIA.

Sydney: A college at Ryde; schools at Redfern and Forest Lodge.
Bathurst: Schools.
Orange: Schools.

INDIA.

Madras: Orphanage.
Coonvor: College and orphanage.
Mussoorie: College and orphanage.

CANONS REGULAR OF ST. NORBERT.

The Premonstratensians have houses at Bedworth; at Crowle, Spalding; at Storrington and Pulborough, and at Manchester.

AFRICA.

From the Abbey of Frigolet in France missions have been founded in the Isle of Madagascar and the Isle of St. Mary, Africa, and another on the Congo from the Abbey of Tongerloo in Belgium.

SOUTH AMERICA.

There are missions in Brazil from the Abbey of Averbode, Belgium, and also from the Abbey of Parck, Belgium.

CANADA.

In Canada, at Regina, Green Bay, in the Archdiocese of St. Boniface, there is a mission founded from the Abbey of Berne, Switzerland.

CAPUCHINS.

ENGLAND.

In England the Capuchins have houses at Peckham, S.E., Crawley, Erith, Olton, and Chester.

In Wales: Darland Hall, Pantasaph, and Saltney.

In Ireland: Dublin, Cork, Kilkenny, and Rochestown, co. Cork.

The French Capuchins have during the last few years established houses in Canada. There is a flourishing province in Malta, and Capuchin missionaries have spiritual

charge of the Northern Provinces in India, of the Seychelles, and Aden.

AMERICA.

There are two provinces in the United States: the province of Pennsylvania and the province of Calvary, each province containing several houses—viz., at Cumberland, Baltimore; Milwaukee, Mount Calvary; three in New York; five in the Diocese of Concordia; two in Green Bay Diocese; one in Wheeling; and sixteen missions in the Philippines.

CANADA.

In Canada, a house at Ottawa; in Rimouskie, one house.

CARMELITES.

ENGLAND.

There is a monastery of Discalced Carmelites at Kensington, W., and at Wincanton, Somerset.

IRELAND.

The Calced Carmelites have a monastery, a seminary, and a college in Dublin, and monasteries at Kildare, Moate, Kinsale, and Knocktopper.

The Discalced Carmelites have two monasteries in Dublin and one in Loughrea, co. Galway.

AMERICA.

The Carmelites have a college in Chicago; a monastery at Niagara Falls; a monastery (Irish [illegible]calced) in New York City; another at New Baltimore; one at New Athens, Diocese of Belleville; one at Leavenworth and one at Scipio, same diocese; church at Tucker and missions in Diocese of Natchez, Englewood, Diocese of Newark; Pittsburg (mission).

THE CHRISTIAN BROTHERS.

ENGLAND.

The Christian Brothers have a college at Prior Park, a collegiate school at Bristol, and a teachers' College at Liverpool.

IRELAND.

Here the novitiates are at Dublin, and the Brothers have fifteen other establishments in Dublin alone. Besides this,

they have twenty schools in Waterford and twenty-five schools in Cork, twenty schools in Limerick, six schools in Newry, ten in Belfast, and about 170 schools in other towns in Ireland.

AMERICA.

Baltimore and Philadelphia, twelve schools ; Montgomery and Eddington, one school ; St. Louis, seven schools ; San Francisco, eleven schools ; Cleveland, two schools ; Kansas City, one school ; Manchester, two schools ; Memphis and Nashville, one school.

CISTERCIANS.

ENGLAND.

Our Lady of Mount St. Bernard (abbey), Leicestershire.
Our Lady of the Holy Cross (priory), Wimborne.

IRELAND.

Our Lady of Mount Melleray (abbey), Cappoquin, co. Waterford.
Our Lady of Mount St. Joseph (abbey), Roscrea, co. Tipperary.

CANADA.

Our Lady of the Lake (abbey), Montreal.
Our Lady of the Prairies (priory), Manitoba.
Our Lady of Mistassini (priory), Chicoutimi.

UNITED STATES.

Our Lady of Gethsemani (abbey), Kentucky.
Our Lady of New Melleray (abbey), Dubuque.
Our Lady of the Valley (abbey), Lonsdale, Rhode Island.

DOMINICANS.

In the English province the First Order has houses in the following places :

1. St. Dominic's Priory, Haverstock Hill, N.W. ; founded in 1867 with the beautiful church, one of the four largest Catholic churches in London.

2. St. Dominic's Priory, Newcastle-on-Tyne ; first founded in 1240 ; restored in 1859 ; and canonically erected in 1882.

3. Holy Cross Priory, Leicester ; first founded in 1247 ; restored in 1777 ; canonically erected in 1882.

4. St. Peter's Priory, Hinckley ; founded in 1765.

5. Priory of the Annunciation, Woodchester, Gloucestershire; founded in 1850. Novitiate and house of studies.

6. St. Thomas's Priory and College, Hawkesyard, Rugeley; founded in 1894. House of studies.

7. St. Sebastian's Priory, Pendleton, Manchester; founded in 1900.

8. The Mission of Grenada, British West Indies.

The enclosed nuns of the Second Order at Carisbrooke, Isle of Wight, also belong to the English province, and are under obedience to the Provincial.

The missions of Stroud and Nympsfield, Gloucestershire, are served by the Order of Preachers.

IRELAND.

The Irish province has fourteen houses in Ireland—viz., 1. Drogheda; 2. Dundalk; 3. Newry; 4. Newbridge (college); 5. Dublin; 6. Tallaght; 7. Athy; 8. Kilkenny; 9. Cork; 10. Tralee; 11. Limerick; 12. Waterford; 13. Sligo; 14. Galway.

This province has the monastery and church of San Clemente in Rome; a house in Lisbon; one in Trinidad, West Indies; and one in Australia at Adelaide.

AMERICA.

The Dominicans have a house at Washington, Diocese of Baltimore; in New York City, three; in New York Diocese, four; in Diocese of St. Paul, three; in San Francisco, five; in Columbus, three; in Denver, one; in Hartford Diocese, one; in Kansas City, one; in Louisville, three; in Nashville Diocese, one; in Newark, one; in Portland Diocese, one; in Providence Diocese, one; in the Philippines fifty-nine parishes, besides the Irish province.

CANADA.

In Canada they have a house and novitiate at Ottawa and a convent and novitiate at St. Hyacinth.

FRANCISCANS.

ENGLAND.

The Franciscan Fathers have houses at Forest Gate, E., Stratford, Wood Green, Buckingham, Ascot, West Gorton, Manchester, and Chilworth.

SCOTLAND.

One house in Glasgow.

IRELAND.

They have twelve houses in Ireland: 1. Drogheda; 2. Multyfarnham; 3. Athlone; 4. Dublin; 5. Wexford; 6. Cork; 7. Ennis; 8. Limerick; 9. Waterford; 10. Carrick Beg; 11. Clonmel; 12. Galway.

AMERICA.

In 1875 the Cultur-kampf in Germany closed all the Franciscan convents in the Saxon province, but the greater part of the exiled Friars went to North America to their convents there, and this so increased their numbers that in 1879 the Province of the Sacred Heart was erected, which now has over twenty houses, besides two flourishing colleges, many mission-stations among the Indians, and a college in California.

In the South American Republics the Franciscans have flourishing mission-colleges, where they labour for the conversion of the Indians. There are five of these colleges in the Argentine Republic; five in Bolivia, all with missions attached. In Chili there is a province with fifteen convents, two hospitals, and three colleges. In Peru they have five colleges. At Quito, in Ecuador, one college.

In North America, besides the Province of the Sacred Heart, there are several monasteries at Cincinnati, founded from the German-Tyrol province. The exiled Friars of the Bavarian province have founded several houses in the United States.

They have houses at Brookland, near Washington, at Boston, Chicago (two), Joliet, Hamilton, St. Bernard's, New York City (three), Mount Vernon, Callicoon, Obernburgh, St. Louis, Hermon, and Washington; they have three stations in the Diocese of St. Paul; a monastery and two churches at San Francisco; two stations in that diocese; one at Peña Blanca, in Santa Fé Diocese; one at Albany; stations at Quincy and Teutopolis, Loretto and Radom; two stations in Brooklyn Diocese; one at Buffalo; seminary at Alleghany, Cleveland, Denver, Lafayette, and Harbour Springs; four missions in the Diocese of Green Bay; one in Harrisburg; one in Hartford Diocese; seven in Indianopolis; three in Kansas City; four in La Crosse Diocese; one in Lincoln; five in Louisville; two in Marquette; six in the Diocese of Monterey; one in Memphis; three in Newark; one at Croghan; four in Omaha Diocese; two churches in Peoria; four missions in the diocese; three in Pittsburg; one at Sacramento; two in St. Joseph's Diocese; one at Webster;

two in Syracuse ; three in Trenton ; two in Tucson Diocese ; one at Wichita.

CANADA.

At Montreal, house and novitiate ; study house in Quebec ; and a house at Chatham, Diocese of London.

MARIST FATHERS.

AMERICA.

In America they have a college at Brookland (Baltimore), with a novitiate at Davidsonville ; in Boston Archdiocese, at Boston, North Cambridge, Haverhill, and Lawrence (thirteen Fathers) ; in New Orleans, at New Orleans and St. Michael's. In New York City the Marist Brothers have three schools. In the Archdiocese of St. Paul the Fathers have a house at St. Paul. In San Francisco the Church of Notre Dame belongs to them. In Portland Diocese they have a house at Van Buren. At Salt Lake City they have a house. In the Diocese of Savannah, a house at Allanta (six Fathers). A house at Brunswick (two Fathers). In Wheeling Diocese a foundation from Washington at Edgington Lane.

CANADA.

In Canada they have five houses in the Archdiocese of Ottawa, and the Marist Brothers have three in the Diocese of Chicontini.

OBLATES OF ST. FRANCIS OF SALES.

ENGLAND.

In England they have a house at Walmer, Kent, where the Oblate Fathers have a preparatory school for the sons of gentlemen ; and at Faversham, Kent, they are starting a new mission, dedicated to Our Lady of Compassion.

AMERICA.

In North America they are established at New York, White Plains, and Wilmington (Delaware), where, though employed as chaplains in Visitation convents, they work a great deal among the people.

In South America they were at first settled in Ecuador, where they have charge of the Great Seminary and other schools ; but when the Revolution broke out they were sent away and took refuge at Monte Video, Uruguay, whose Bishop welcomed them. Here, as in the North, they work

among the people, and specially among children and young men, and so far their endeavours have met with success.

The Oblate Fathers have several novitiates, but the mother-house is at Troyes, Aube, France, the seat of their foundation. As soon as the number of subjects increases in England steps will be taken to open one in this country. Young men wishing to consecrate themselves, either as priests or Brothers, to the service of God under the spiritual guidance of the "Sweet and Holy Doctor" St. Francis of Sales, whose teachings and doctrine have received quite a new impulse in this century, may apply to the Rev. Superior, Walmer.

OBLATES OF MARY IMMACULATE.

The Congregation has three houses in Jersey, five in Ireland, six in England, one in Scotland, four in Wales, and two in Australia.

The English houses are at Tower Hill, Kilburn, Leeds, Sicklinghall, Liverpool, and Rock Ferry (Birkenhead). The Scotch house is at Leith.

AMERICA.

In Canada proper the Congregation has a dozen houses at Ottawa, Quebec, Montreal, Hull, Mattawa, etc.

In the United States it has eleven houses—viz., at Buffalo and Plattsburg, in New York State; Lowell (three) and Tewkesbury, in Massachusetts; and Brownsville, San Antonio, Roma, Eagle Pass, and Rio Grande City, in Texas. Houses have been founded last year (1902) in Puebla and Oaxaca, Mexico.

PREMONSTRATENSIANS.

(CANONS OR REGULARS OF ST. NORBERT.)

ENGLAND.

The Canons have a house at Bedworth in Warwickshire; at Crowle; at Spalding, Lincolnshire; at Manchester; and at Storrington, Sussex.

IRELAND.

None.

AMERICA.

The Dutch Fathers have a house at Essexville, Grand Rapids, and five missions in Green Bay Diocese.

CANADA.

A mission at Regina.

REDEMPTORISTS.

IRELAND.

Four houses: 1. Limerick; 2. Dundalk; 3. Belfast; 4. Esker.

AMERICA.

Monastery and novitiate at Annapolis; house of studies at Ilchester; five missions in Baltimore; monastery at Boston; two missions in Chicago; two in New Orleans; four in New York City; two in Philadelphia; monastery at St. Louis and two missions; missions at Saratoga Springs, Brooklyn, Buffalo, Denver, Detroit, Erie, Seattle, Pittsburg, and Rochester.

CANADA.

Two churches in Montreal, one in Quebec, and one mission; church in Toronto and mission in St. John.

SALVATORIANS.

AMERICA.

The Salvatorians have a house at St. Nazianz, in the Milwaukee Diocese; one at Corvallis, in Oregon; and two missions in the Diocese of Borse.

SERVITES.

AMERICA.

Three houses—one at Assumption, Chicago; one at Granville, Milwaukee; and one at St. Juliana's, Delta, Denver.

ENUMERATION OF HOUSES OF THE ENGLISH PROVINCE OF THE SOCIETY OF JESUS.

1. Two adjoining residences in London:
   (1) 31, Farm Street, London, W. (Provincial's staff and writers).
   (2) 114, Mount Street, London, W. (staff of Farm Street Church).

2. (1) Stonyhurst College (boarding), Blackburn, Lancashire.
   (2) Hodder (preparatory school for Stonyhurst).
   (3) St. Mary's Hall (House of Philosophy for the province).
   (4) Clitheroe (mission residence).
3. (1) St. Buno's College, St. Asaph, North Wales (House of Theology for the province).
   (2) Holywell (mission residence).
   (3) Rhyl (mission residence).
4. Manresa House, Roehampton, London, S.W. (noviceship of the province).
5. (1) Mount St. Mary's College (boarding), near Chesterfield.
   (2) Chesterfield (mission residence).
6. (1) Beaumont College (boarding), Old Windsor, Berks.
   (2) St. John's (preparatory school for Beaumont).
7. St. Francis Xavier's College, 8, Salisbury Street, Liverpool (day college; staff of mission Fathers attached to the church).
8. Preston College (St. Aloysius).
   Preston: (1) Mission residence, with grammar school (St. Wilfrid's).
   (2) Chapel-of-ease (St. Mary's).
   (3) Mission residence (St. Ignatius').
   (4) „ „ (St. Walburge's).
   (5) Accrington (mission residence).
   (6) Blackpool (mission residence).
   (7) Wigan (mission residence).
9. (1) St. Ignatius' College (day), Stamford Hill, London, N. (with church, now building, attached).
   (2) Bury St. Edmund's (mission residence).
   (3) Great Yarmouth (mission residence).
10. Oxford College (St. George's).
    Oxford: (1) Pope's Hall (dedicated to Blessed Edmund Campian); house of study.
    (2) Mission residence).
    (3) Bristol (mission residence).
    (4) Worcester (mission residence).
11. Wimbledon College, Wimbledon.
    (1) Day College; staff of Mission Fathers attached to the church.
    (2) Wardour (mission residence).
    (3) Bournemouth (mission residence).
    (4) Boscombe (mission residence).

12. House for Convalescents (Burton Hill, Petworth).
13. Wakefield College (St. Michael's).
    (1) Wakefield (mission residence).
    (2) Richmond, Yorks (mission residence).
    (3) Skipton (mission residence).
14. Manchester College (Holy Name).
    (1) Manchester (mission residence).
    (2) St. Helens : (*a*) Mission residence (Lowe House).
    (*b*) „ „ (Holy Cross).
    (3) Bedford Leigh (mission residence).
    (4) Portico (mission residence).
    (5) Prescott (mission residence).
15. Mission for Scotland (Sacred Heart).
    Glasgow : (1) St. Aloysius' College, Garnet Hill (with church attached).
    (2) Mission residence (St. Joseph's).
    (3) Edinburgh (mission residence).
    (4) Dalkeith (mission residence).

The English province also conducts :
St. Ignatius' College (day and boarding), St. Julian's, Malta.

Attached to the English province are two missions :

1. *The Mission of British Guiana*, with residences at Georgetown (two houses), Plaisance, Victoria, Malgretout, Berbice, Essequibo, Morucca, Morawhana, Buxton, and the Island of Barbadoes, West Indies.

2. *The Zambesi Mission.*
   In Cape Colony—Grahamstown : (1) St. Aidan's College (boarding). (2) Mission residence.
   Residences at Bedford, Uitenhage, Dunbrody, (Blue Cliff), and Keilands.
   In Rhodesia—Residences at Bulawayo (with school) and at Empandeni.
   In Mashonaland—Residences at Salisbury, Chishawasha, Umtali, and Gwelo.

ENGLISH-SPEAKING ASSISTENCY.

Here follow the statistics for the English-speaking assistency of the society at the beginning of 1901. The last line of all gives the figures for the whole society for the same date.

Provinces and Missions.	Priests.	Scholastics.	Lay-Brothers.	Totals.
English Province ...	327	223	118	668
Irish Province	152	118	49	319
Maryland and New York Province ...	252	238	157	647
Missouri Province ...	194	196	106	496
Canada Mission ...	119	78	75	272
New Orleans Mission	91	89	46	226
Grand total				2,628

	Priests.	Scholastics.	Lay-Brothers.	Total.
Whole society ...	6,647	4,545	3,953	15,145

STATISTICS AT BEGINNING OF 1901 OF THE FOREIGN MISSIONS OF THE SOCIETY IN NORTH AND SOUTH AMERICA, OR IN POSSESSIONS OWNED BY ENGLISH-SPEAKING COUNTRIES.

NORTH AMERICA.

Mission.	Working Province or Mission.	Priests.	Scholastics.	Lay-Bros.	Totals.
Canada Mission ...	Canada Mission	119	78	75	272
U.S.A.:					
Ohio, etc., Mission	German Province	80	87	86	253
New Orleans ...	New Orleans Mission ...	91	89	46	226
Colorado, New Mexico	Neapolitan Province	46	12	26	84
California, Rocky Mountains, and Alaska	Turin Province ...	116	119	93	328
British Honduras	Missouri Province	13	3	3	19
West Indies: Cuba	Castile Province	19	13	23	55
Jamaica	Maryland and New York Province	14	—	2	16
	Grand total				1,253

SOUTH AMERICA.

Mission.	Working Province or Mission.	Priests.	Scholastics.	Lay-Bros.	Totals.
Colombia	Castile Province	58	46	36	140
British Guiana ...	English Province	16	—	1	17
Brazil, North and Central	Roman Province	47	17	31	95
Brazil, South ...	German Province	78	10	61	149
Ecuador and Peru	Toledo Province	86	52	60	198
Chile and Paraguay	Aragon Province	149	27	120	296
	Grand total				895

AFRICA.

Egypt	Lyons Province...	34	17	15	66
Zambesi, Upper ...	English Province	32	1	23	56
„ Lower ...	Portuguese Province	10	2	5	17

The Toulouse Province has 7 Fathers and 2 Brothers in Mauritius.

ASIA—*India.*

Bombay	German Province	76	18	21	115
Mangalore ...	Venetian Province	33	3	10	46
Bengal (branches at Galle and Kandy in Ceylon)	Belgian Province	114	48	31	193
Trincomalee (in Ceylon)	Champagne Province	10	—	2	12
Madura Mission ...	Toulouse Province	65	85	16	166

The Portuguese Province has 4 Fathers at Goa.

Pacific Ocean.

Philippine Islands	Aragon Province	52	9	41	102
Australia and New Zealand	Irish Province ...	61	23	24	108

The total of all Jesuits engaged on all their foreign missions (including those not enumerated above) stood thus at the beginning of 1901: Priests, 1,896; Scholastics, 850; Lay-Brothers, 1,064. Grand total, 3,810 out of 15,145 (whole society).

In East India to the society is entrusted the *Apostolic Prefecture of Assam*, consisting of Assam, which is under

British rule; Manipur, partially subject to it; and the independent Buthan, with a population of over seven millions, the greater portion of which are heathens, whose religion is Dualism, and chiefly consists in making sacrifices to the devil, in order that he might guard or release them from diseases and other evils of this world. They recognise a God, but because He is good to them, and they have nothing to fear from Him, they do not care to pray to nor to sacrifice to Him.

The missionary work is extremely hard: first, on account of the climate, which is partially very hot, partially very rainy, as also on account of the multitude of languages and dialects, which amount to one hundred; second, because of the heretical sects, which, about seventeen in number, by their missionary labours the ignorant people utterly confuse and make use of every means to render the work of the "Romans" more difficult.

In *North America* the Fathers have a college at St. Nazianz, Wis., with a large farm attached to it. Several Fathers are in charge of the missions at Cornvallis, Oregon; at Siletz, Oregon; and at Pe-Ell, Oregon.

In *South America* the Fathers have at Cartagena (Columbia) the charge of two large parishes. In a similar way some Fathers are engaged in Rio de Janeiro (Brazil).

DIRECTORY OF AMERICAN CONGREGATIONS.

ALEXIAN BROTHERS (see p. 245).
AUGUSTINIAN HERMITS (see p. 245).
BASILIANS (see p. 246).
BENEDICTINES (see p. 246).
BROTHERS OF CHARITY (see p. 248).
BROTHERS OF CHRISTIAN SCHOOLS (see p. 248).

BROTHERS OF CHRISTIAN INSTRUCTION.

In Ottawa, at Buckingham; St. Mary's College, La Prairie; St. Gregory's School, Montreal; and six other schools in Diocese of Montreal.

At Louisville, in Diocese of Three Rivers.

At St. Ours, in Diocese of St. Hyacinth.

Brothers of St. Gabriel.

School at St. Ours, in Diocese of St. Hyacinth.
Two schools in Three Rivers Diocese.
College at Montreal.
Novitiate at Sault-au-Recollet.
Four schools in Diocese of Montreal.

Brothers of the Sacred Heart.

At Haverhill, Boston: St. Aloysius' Institute.
New Orleans: Two schools in Diocese of New Orleans.
At Indianopolis: Two Schools at Manchester; one at Dover, same diocese. Orphan asylum and schools at Mobile; asylum and school at Natchez; college and schools, Bay St. Louis.
At Alexandria, school; Woonsocket, school; at Augusta, school; novitiate at Metuchen, Trenton.

Brothers of the Sacred Heart.

Canada.

Two schools in Diocese of Montreal.
One in Diocese of Quebec.
Five schools in Sherbrooke Diocese.
Three schools in Nicolet Diocese.
One school in Three Rivers Diocese.

Canons Regular of the Immaculate Conception.

Canada.

Two houses in Archdiocese of Ottawa.
Four houses in Archdiocese of St. Boniface.

Canons Regular of St. Norbert (see p. 250).
Capuchins (see p. 250).
Carmelites (see p. 251).
Cistercians (see p. 252).

Clerics of St. Viateur.

Church, college, and cathedral school at Chicago. Two missions in diocese.

Canada.

Academy and church, Montreal.
Novitiate, college, industrial school, and parish schools at Joliette.
Nine missions in Diocese of Montreal.
Academy in Diocese of Quebec.
Four schools (commercial) in Diocese of Valley Field.
One school (commercial) in Diocese of St. Hyacinth.

CONGREGATION OF JESUS AND MARY (EUDISTS).

Canada.

Caraquet, in Diocese of Chatham.
Theological seminary at Halifax.
College at St. Ann's Church Point, Halifax.

CONGREGATION OF THE HOLY CROSS.

College at Cincinnati and two schools.
Chicago: Holy Trinity Church.
Washington: College.
Waterton: Church and college.
Church and college at New Orleans.
Provincial house and University of Notre Dame in Diocese of Fort Wayne.
Mission in Galveston Diocese.
At Ottawa: Schools by Brothers of the Holy Cross.
College in San Antonio Diocese.

Canada.

Study house at Quebec.
College in Montreal and two missions.
College at Memramcook, Diocese of St. John.
Four colleges in Diocese of St. Hyacinth.

CONGREGATION OF THE HOLY GHOST.

Novitiate church, branch house, and schools, Philadelphia.
Two churches in Detroit.
Mission: Bay City, in Diocese of Grand Rapids.
Chippewa Falls Mission, Diocese of La Crosse.
Four missions in Diocese of Little Rock.
College in Pittsburg, with scholasticate and four missions in diocese.
Mission at Sea Isle City, Trenton.

Canada.

College in Montreal and two missions.

CONGREGATION OF THE MOST HOLY SACRAMENT.

Canaaa.

Montreal: Convent; twelve Fathers; twelve lay-Brothers.

CONGREGATION OF THE MISSION.

Mount Hope Retreat, Baltimore, and one mission.
St. Vincent's, Chicago.
Two missions in New Orleans.
St. Vincent's Church and Seminary, Philadelphia.
St. Vincent's Church and Seminary and three missions in Diocese of St. Louis.
St. John's Seminary and College, Brooklyn.
University, Niagara Falls.
St. Vincent's, Kansas City.
St. Vincent's Church and College, Los Angeles.
La Salle, in Diocese of Peoria.
Bordentown: Summer-house of Congregation.

FATHERS OF MERCY.

New York City.
Church and Novitiate, Brooklyn.

LAZARISTS (see Congregation of the Mission).
MARISTS (see p. 255).
MISSIONARIES OF THE SACRED HEART (see p. 143).
OBLATES OF MARY IMMACULATE (see p. 256).

LITTLE BROTHERS OF MARY.

Lawrence, Lowell, Diocese of Boston.
High School and St. Mary's School, Manchester.

Canada.

Two schools in Montreal.
Five schools in Quebec Diocese.
Nine schools in Diocese of St. Hyacinth.
One school in Diocese of Valley Field.

MISSIONARIES OF LA SALETTE.

Hartford: Mother-house for U.S.A.
Fitchburg, in Springfield Diocese.
House in Diocese of St. Boniface.

PASSIONISTS (see p. 164).
PREMONSTRATENSIANS (see p. 250).

PAULIST FATHERS.

New York City: Mother-house; thirty Fathers.
St. Thomas's College, Washington.
San Francisco.
Winchester, Diocese of Nashville.

SALESIANS.

New York City.
San Francisco.

SALVATORIANS (see p. 257).
SERVITES (see p. 257).
SOCIETY OF JESUS (see p. 257).

SULPICIAN FATHERS.

Seminary, New York Diocese.
St. Patrick's Seminary, Menlo Park, San Francisco.

Canada.

Two churches, Montreal.
Grand Seminary, Seminary of Philosophy, Little Seminary, Montreal. One mission.

VINCENTIAN FATHERS (see Congregation of the Mission).

FATHERS OF THE PRECIOUS BLOOD.

St. Elizabeth's Hospital, Chicago.
Mother-house and seminary, Carthagena, with twenty-one missions in Diocese of Cincinnati.
Six missions in Diocese of Cleveland.
Two missions in Diocese of Detroit.
Five missions in Diocese of Fort Wayne.
One mission in Kansas City (St. Joseph).

FATHERS OF THE RESURRECTION.

Six churches in Chicago.

Canada.

House at Berlin, in Diocese of Hamilton, with college.

XAVERIAN BROTHERS.

England.

Clapham College, Clapham Common, London.
Catholic Collegiate Institute, Manchester.
Xaverian Brothers' School, Mayfield, Sussex.

America.

Carroll: One school, novitiate, and college.
Baltimore: Three schools.
Boston: Two schools.
Danvers, Lawrence, Somerville: One school in each.
Louisville: Five schools. Richmond: Four schools.
Springfield: Two schools. Wheeling: One school.

FRANCISCAN TERTIARIES.

Four houses in Cincinnati Diocese.
Loretto: Altoona.
Brooklyn: Monastery, College, and Academy. Fourteen schools in diocese.
Spalding.

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